UNITED CHURCH HERALD

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VOL. 4, NO. 10 MAY 18, 1961

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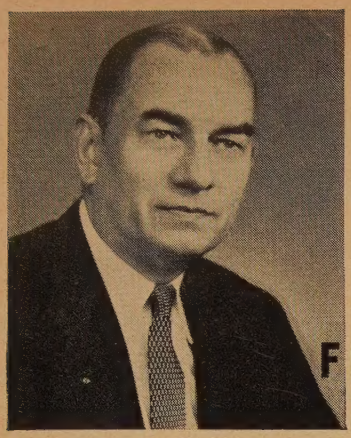

FROM THE CO-PRESIDENTS' VIEWPOINT

SOME who read these lines will already have made plans for that long-awaited overseas tour and vacation, and others will be packing to move to far-away lands on business or to study or to serve in the nation's military or diplomatic service.

The dean of the Graduate School of Citizenship and Public Affairs at Syracuse University recently stated that almost 1 per cent of all Americans now live and work abroad—approximately 1,590,000 of them. A million or more are those men and women in military service and their dependents. Of the remainder, 125,000 are employed in civilian occupations, while their dependents number considerably more than that.

These 125,000 people include 32,000 government employees, 25,000 businessmen, 12,000 students and professors, a number of other similar categories that the dean did not specify and 30,000 missionaries, whom he described as representing 300 different missionary societies of North American churches.

"Each year more than one thousand Americans pack up and depart for some church activity in a foreign country," the dean also pointed out.

The dean's address was given at the Study Consultation on Christian Laymen Overseas, which was conducted at Atlantic City, New Jersey, last year under the auspices of the National Council of Churches. That consultation was called to confront factors that are compelling the churches to reappraise and revise their missionary strategy. Among those factors are the following:

(1) It is impossible to get missionaries into China, increasingly difficult to get them admitted into other countries, India being an outstanding example.

(2) On the other hand, ease and speed of travel and the sheer exigency of the military situation have brought it about that millions of people from the "Christian" West are now visiting or living at least temporarily in those areas of the earth that have been traditionally identified with the missionary enterprise. It is estimated that more than 4,000,000 Americans travel overseas each year, if vacations in Canada and south of the Rio Grande are included.

(3) One Westerner from Europe, the British Isles or North America, one "ugly American" in particular, touring or sojourning in Japan or India or Africa or elsewhere, if he is rude in his manners, contemptuous toward nationals in his attitudes, grasping in his business dealings, given to drunkenness, debauchery or to simple vulgarity, can cancel out in ten days (or one hour, for that matter) much of the effectiveness of Christian witness, which missionaries may have spent years in achieving.

(4) By the same token one Westerner, one friendly American, decent and courteous in his demeanor, exhibiting a primary interest in the missions and churches in the lands he visits, can sustain the image of that segment of Western life that has come under the control of Christ, and by so much serve as an unofficial missionary, a living epistle, a "letter of recommendation . . . to be known and read by all men" *(II Corinthians* 3:2).

If there are five million Americans overseas each year, it is a safe assumption that three million of them have been at least nominal members of some Christian church.

It is an equally safe assumption that at least 36,000 of them are enrolled in Congregational Christian or Evangelical and Reformed churches.

Are they going to check their religion at Idlewild Airport or on the dock in New York Harbor, to be picked up again on their return? Or as they go about the world are they going to bear some testimony—not necessarily a spoken one at all—to the Christ they say they believe in here at home?

If you are going overseas before long and are intelligent and wise in anticipating the experience, you will be doing some reading about the countries you will visit. For your role and responsibility as a Christian I can do nothing more than to recommend that you include in your reading a small volume recently published by the Thomas Y. Crowell Company, written by John Rosengrant and others, the title of which is amply descriptive: *Assignment: Overseas—How to Become a Welcome Resident and a Worthy Christian Abroad.* You ought to be both —or stay at home.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

VOL. 4, NO. 10 MAY 18, 1961

COVER STORY: One of our imperative needs today is informed Christian leadership equal to the social, political, scientific and spiritual tasks confronting us.

Our churches have believed from that day in 1636 when Harvard College was founded that a primary function of the "degree-taking process" has been in part to develop competent leadership, to plant and nourish a sense of values and to graduate mature young people of high intelligence.

The young Hawaiian woman who graces our cover is a student in a school founded by the American Board in 1861—one hundred years ago. It is Maunaolu College on the Island of Maui in Hawaii (see page 6). Photo by Hawaiian Commercial & Sugar Co.

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Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15c. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 297 Park Avenue South, New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

Message for Penteco

The True Measu

The free churches are reviving the fuller use of Whitsunday, May 21. On this occasion we celebrate the day of Pentecost, the gathering of the first church fifty days after Easter. Whitsunday is of English derivation and means "White Sunday" inasmuch as the recently baptized persons wore white garments to the service. A Book of Worship *states that this is a day for sounding the heroic note and for exulting in the ultimate triumph of the Spirit and the church.*

We have heard the Easter message, inexhaustible in its mystery. Now we are in the season of Pentecost. Let us consider the meaning of the Christian life as we understand it in the light of the Easter faith. If I were to take a text it would be a sentence from one of the most familiar of all the New Testament passages about the victory of God over all that threatens to separate us from him. In *Romans* 8:38-39 Paul says: "For I am sure that neither death, nor life . . . will be able to separate us from the love of God in Christ Jesus our Lord."

Startling Words

When we attend to them, these are startling words, bringing death and life together as threats to God's purpose. But they are fundamental for the Christian faith because they affirm the true measure of the victory of God's grace and power. Both death and life must be conquered if our existence is to find its meaning. It is not as if having life we are satisfied and are threatened only by the separation that death brings to all we cherish. Nor is it, as some religions hold, that it is life that is the only problem and that to escape into a selfless peace is the meaning of salvation. Paul sees both life and death as bringing a threat to our hope and our belief; and he declares that all things, both in death and in life, are now overcome in the new life that God has shown in the living, the dying and the present power of the risen Christ.

Our experience tells us that living and dying are involved with one another. To live is to "run toward death." In every moment we experience the possible loss of what we love. Death in its turn makes way for new life. It challenges our courage and instructs our spirits as we learn through the reality of death the way of giving life to what we believe and serve.

So for Paul life and death are two sides of one reality, which we understand when we grasp the meaning of Jesus' life and death as a total action in which God was revealing his power to redeem. For Paul belief in the Resurrection means far more than believing something about a special experience that the disciples had at the conclusion of their other experiences with Jesus. It was a rediscovery and a new affirmation of what they had begun to know through his life, his message and his spirit as they saw his acceptance of the way of suffering and self-giving as the meaning of his calling to reveal the will of God. In him living and dying were both transformed and became new realities in a new creation. Since that Easter experience, a new way has become possible for mankind.

(1) To live in the Resurrection faith means to believe in a spiritual existence that overcomes the separations that life and death impose upon us. That death should mean separation is clear enough. It separates us from those we love and plunges us into a great unknown. But Paul sees life too as separation. Why?

Sanctified Life

Christianity does not disparage life —that is one thing that distinguishes it from most of the world's religions. This life in this body, with these worldly possessions and needs and tasks, is the field of God's creative work and man's significant response. Jesus was no ascetic. He sanctified this earthly life, "a place to stand and love in for a day with darkness and the death hour rounding it," as Elizabeth Barrett Browning wrote.

But life can separate us from one another, from ourselves and even from trusting in God who is the giver of life. Let us consider this.

When we are separated from one another, that is, set apart in spirit and will from one another, the meaning of our existence becomes clouded. It is not human conflict in itself that is the threat, for we can engage in conflict of many kinds and yet know and love one another and find life deepened by the clash. But life brings about a hardening of our differences into a chasm between us—with our complicity—and then we are forced to ask whether there is any saving meaning in our human existence. As an American traveling in Asia for the

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Dr. Williams, a Congregational Christian clergyman, is Professor of Systematic Theology at Union Theological Seminary, New York City. The illustration is from the 1961 World Council of Churches Pentecost poster designed by John Taylor, representing the theme "Jesus Christ, the light of the world."

DANIEL DAY WILLIAMS

f the Victory of God's Grace and Power

first time this past year, I could not keep this strange text of Paul's, "neither death nor life can separate us from the love of God," from coming again and again into my mind because I saw again what life does to divide us from one another. It is not primarily the geographical separation, or even that of our differences in culture, profound though they are.

Implicit Separation

It is the separation implicit in the circumstances of life, the struggle for existence, the extremes of wealth and poverty, the gulf between "have" and "have-not" nations, between "have" and "have-not" classes, between educated and illiterate, between nation and nation. It is not that we should all be alike; but that we should be able to communicate with one another, to understand, to share our humanity.

To believe in the wholeness of humanity is an act of faith. We must ask who we are in relation to our neighbor, to everyman. The denial that we are responsible for our belonging to the human family is the heart of sinful pride. God must break up our pride and open a new way.

Life brings a separation within ourselves. We have our personal conflicts, doubts, struggles as part of life, and indeed as necessary to growth. But to become divided against oneself in the center of one's being—this is to experience a threat to life itself. Who is there who does not know a cleft within himself between what he wills and what he does, between what he loves and what he destroys, between what he hopes in his heart and what he is, between what life asks him to risk for the sake of those he loves and what he protects at all costs, even that of his spirit's loyalties?

Such a separation as we experience is a kind of dying, as Paul sees it. The "body of death" is not primarily this physical body but the body of the cleft self, the spirit in warfare against the spirit.

And there is a separation from God, which life brings about. Certainly it is seen as separation from our side. This is the mystery of life—that it hardens people not only against themselves but against life itself and thus against God, the giver of life. Until we see that this separation must be overcome, we have not seen the meaning of the new life in the Resurrection faith.

What does it mean to believe in the love of God in face of this separation? It means we believe that even this deepest mystery of existence can be borne in a trust in God and the life that he gives, in spite of the face that life wears when we look at it honestly. The new life involves an acceptance of the question of why there is so much senseless suffering. It is an acceptance of an existence shot through with unresolved issues. It is a bearing with the mystery of life itself, in a love that will not surrender to bitterness or hate. To bear life in love does not mean to bear it with a certain feeling or sentiment. It means to bear it in loyalty, in courage and loving action.

But even as we speak of such love, we know that it must come to us in our separation from God. How is this possible? Only because we know love through the gospel as the spirit that reaches across the deepest chasm of all, the chasm created by our sin. The name of such love is "forgiveness." What Paul saw in the life of Jesus was something more than an example of how we ought to live according to love. He saw love reaching out for us, sharing the life of the lowliest and lost. Jesus declared there was more joy in heaven over one sinner who repents than over a multitude of the righteous.

Personal Restoration

Forgiveness is not a feeling of good will or a sentimental wish to forget the past or a cancellation of legal obligations. It is an active, personal, loyal restoration of a broken communion of persons. Nothing can separate us from such love, for its very meaning is to reach us as we are over any barrier that we may erect.

The profound meaning of the church's faith in the Resurrection now comes more clearly before us. Jesus had not explicitly described his death as an expression of forgiveness. But the love that the disciples had experienced in him, a love that never accepted any man-made barrier as final, a love that derived from God himself—this love was the source of their own confidence and trust in spite of their unworthiness. Hence when the risen Christ appeared to them in their shame and defeat, they experienced his presence as a sign and seal of forgiveness. It was God's act of restoring them to the one fellowship in which life can be whole.

(2) To live in the Resurrection faith means to practice a new way of life. And here something radical happens to our understanding of both death and life. Paul expresses it by saying that in the Resurrection faith he is "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might

(Continued on page 31)

Dr. K. C. Leebrick, center, Maunaolu's president, was formerly head of the U. S. trust territories of the Pacific.

A College Where Cultures Meet

DOROTHY B. SHIMER

THE rugged foundations of a modern junior college on the Island of Maui, Hawaii, which this spring received full accreditation by the Western College Association, can be directly traced to the school's one hundred years' history as a Congregational mission project. Maunaolu College, Paia, opened its doors first in 1861 as the Maunaolu Seminary for the explicit purpose of providing Christian education and practical training for Hawaiian girls.

Post-World-War-II needs were different from those of the preceding eighty years, so in 1940 Maunaolu was reopened as a coeducational junior college under the auspices of the Hawaiian Evangelical Board of Missions (Congregational Christian). Today there is an enrollment of close to 150 young men and women of a dozen racial extractions.

Emphasis is placed on the preparation of students for transfer to colleges and universities where they may continue study culminating in bachelor's degrees. An exceptionally high percentage of Maunaolu graduates have been regularly accepted by the University of Hawaii in Honolulu and by universities and colleges on the mainland.

A well-rounded curriculum has been developed offering courses in English and other languages including Japanese, in speech, history, political science, economics, sociology, psychology, natural sciences, mathematics, music, art, religion and physical education. However, the subject listings do not give anything like a full picture, for here—as in student body and faculty—an international atmosphere pervades.

A full-year course in world literature, for instance, introduces students to the literary achievements of all Europe and Asia as well as of the English-speaking world. It is taught by a professor who has lived for a number of years in Europe and a dozen Asian countries. The usual history courses are supplemented by a semester course in Hawaiian history, and language study goes beyond the European languages to include Japanese, with opportunity also for summer study in Cantonese and Mandarin.

Many of Maunaolu's faculty members have come to the idyllic campus after years of teaching experience in larger institutions. Concerning their qualifications the Western College Association examiners had this to say: "The general ability, training and experience of the faculty of fifteen are exceptional. The small classes and the fact that instructors know each of their students personally aid the effectiveness of instruction." The college library is another exceptional feature of Maunaolu.

Maunaolu's resident students work in the office and library and about the college buildings and grounds eight hours a week, while day students work four hours a week at essential occupations. The work program is not only a notable part of the educational experience, but also holds the total cost of a year's tuition, room and board to $700.

In a day when the concept of One World bids fair to become an eventual reality, Maunaolu is naturally in step, for its international outlook derives from a state that in itself is dedicated to equality of opportunity for all its citizens of diverse racial extractions. The students coming to the mountainside campus—especially "foreign" students from the Orient and the South Pacific—thrive in the atmosphere of complete acceptance of all members of the community without regard for race or color.

Girls play ball in front of main building under a huge purple-blossomed jacaranda tree. Set on the slopes of Mt. Haleakala, the campus overlooks blue Pacific.

Dorothy B. Shimer is Assistant Professor of Literature and Speech at Maunaolu College. Photos by courtesy of Hawaiian Commercial and Sugar Co.

Justice Department Acts

THE May 17, 1954, decision of the U. S. Supreme Court, directing states to end racial segregation in the public schools within a "reasonable" time, stands as a historic landmark in the development and maintenance of civil rights under our Federal Constitution. Significant steps toward the elimination of racial bias from our public schools have been, are being and will continue to be taken. Yet there have been those people who would sweep back the tides and retard the seasons to protect their petty and unchristian prejudices. We were therefore happy when on April 26 the Justice Department at last asked the Federal courts to force the reopening of public schools in Prince Edward County in Virginia. The county, as advocated in Georgia, Louisiana and Arkansas, closed its public schools to avoid desegregation. Since then white children have attended private schools financed in large part out of public tax funds. Meanwhile Negro children whose parents pay taxes have had no schools. This fantastically discriminatory practice is indefensible. Officials must reopen public schools and be forbidden to use public tax funds for private schools. We applaud the Justice Department for taking this action to enforce the Federal Constitution. This could be a great new beginning.

Significant Accolade

TO THE CO-EDITORS: Chicago, Ill.

Please accept my congratulations on the Merit Citation that *United Church Herald* received at the annual meeting of the Associated Church Press.

It is no small matter that your publication was singled out for this significant award. For one thing, this is the first time in ten years that the Associated Church Press made any awards. For another, your publication received this award on the basis of recommendations made by the school of journalism at the University of Missouri, an outstanding school.

I am sure your readers rejoice in this accolade. May you continue to set the pace in establishing high standards in religious journalism. *Alfred P. Klausler*
Executive secretary, Associated Church Press.

Readers will rejoice with the *Herald* staff, we are confident, on receiving this significant "accolade." When the *Herald* was founded, this co-editor wrote that it would be our purpose to create a fresh and vigorous journal, presenting facts and issues relevant to Christian living and interpreting them according to Christian standards, while maintaining all the time what Harvard's Ralph Barton Perry called "an express insistence on quality and distinction." There have been pressures to "dumb it down," as advertisers say, to an eighth-grade level but we are firmly resolved in our stewardship of the *Herald* to "continue to set the pace in establishing high standards in religious journalism." There is a "heritage of taste and standards" in the United Church and we would be presumptuous and delinquent were we to turn our back on it.

Uniform Divorce Laws

THE other afternoon an impulsive and affluent young neighbor boarded an airplane to "establish residence" in a southernmost state. In seventy-two hours she received a "quickie" divorce, granted on spurious grounds not recognized in her home state. Major casualties are two children, awarded to the mother on the basis of the fallacious assumption that "mother love always knows best."

Complex factors were involved but in the interest of more durable marriages we support, for one thing, every effort being made by the American Bar Association and other agencies for uniform divorce legislation in all states. Divorce laws vary widely from state to state, contradicting each other at many points in respect to important provisions and in many cases encouraging open perjury to fulfill the state's legal requirements. A result has been a growing confusion both of values and procedures, involving not only many individuals but the underlying structure of American domestic life.

Obviously the injustices of divorce legislation will never be cleared away until its contradictions, sometimes so unbelievably flagrant, have been eliminated and divorce legislation is based on ethical, civilized and uniform grounds. How may we hope to build up integrity in family life if the legal structure on which we base marital relations is itself riddled by patent insincerity and undermined by authorized deceit?

Infectious Rumoritis

FRUSTRATION, jealousy and disappointment seem always to generate a virulent epidemic of what may be described as *infectious rumoritis*. This makes it extremely important that we as responsible citizens guard against the dissemination and the insidious ravages of malicious gossip and hearsay information. It strikes us that the question Jesus put to Pontius Pilate two thousand years ago still goes to the heart of the problem: "Sayest thou this thing of thyself, or did others tell it thee. . . ?" If each time we hear or are tempted to pass on a spiteful slur, a loose accusation, a malicious innuendo we remember to ask this question—and to get an unequivocal answer—we may help to prevent unnecessary personal and social harm, and at the same time put a stop to villainous character assassination. The germs of this highly communicable disease are carried up and down our streets, breathed around the bridge tables and even disseminated by some sincere church members. Unless each one of us observes the implications of Jesus' question to Pilate, this recurrent plague of *infectious rumoritis* will continue to spread its insidious ravages. If we pause to verify hearsay information before passing it along, we will do much toward putting a stop to cruel character assassination. avm

REINHOLD NIEBUHR . . .

. . . *HE*

In Wright City, Mo., on the first day of summer, 1892, a third son and fourth child was born to the wife of the young pastor of the Evangelical Church. No comets shot across the sky; only song birds flew from leafy tree to leafy tree (there were as yet few telephone poles) and bees hummed among the flowers that Mrs. Gustav Niebuhr planted near the parsonage, although there was always the chance that before the seeds had bloomed, her husband might have moved her and the family to another church in another town.

Vigorous Cries

Through the open windows, the sound of a newborn's vigorous squalling must have made the neighbors smile as they trudged past on the unpaved street. So uncomplicated was the birth that Lydia Niebuhr remembers nothing to distinguish it from those of the other children. From the beginning, the baby enjoyed an excellent appetite. Within a few months he was gowned in white handkerchief linen and christened Karl Paul Reinhold.

Wright City, some fifty miles northwest of St. Louis, was a small town, many of whose residents had never bothered to learn English. They preferred the German of their own or their forebears' pre-immigrant status. Services in the Evangelical Church were conducted wholly in German. Nor was Pastor Gustav Niebuhr unusual in this regard. As one of his younger colleagues in the Evangelical ministry, the Rev. Paul M. Schroeder, recalls, "Ours . . . was a small and unknown group in the total picture of American church life. . . . All its congregations were German-speaking or at best bilingual. This German origin constituted a kind of voluntary and also involuntary social and religious segregation."

The German Evangelical Synod of North America, moreover, ran the church in a more hierarchical fashion than was customary among most other Protestant denominations. Young men straight out of seminary, for example, had no choice as to where they would be sent at the meagerest possible wages.

Wright City was Gustav Niebuhr's second post. He had arrived in the United States at the age of 17. His family still was living in Hardissen bei Lage, Lippe Detmold, in the northwestern part of Germany where his father, a *Gutsbesitzer* or substantial landlord, had some twenty-five people working on his *Hof*. The lad was in rebellion primarily against his father's typically Prussian ways, but also against the prospect of having to spend several years in the rigid German military service. As soon as he had completed the *Gymnasium*, or high school, he took off on his own for the New World.

Years later, his son Reinhold wrote to a distant relative: "My father regarded the tyrannical father as symbol of the whole German system and was, rather more than most immigrants who arrived after 1848, ideologically oriented. The 1848'ers were the rebels against the conservative reaction in Germany dominated by Metternich. Carl Schurz, one of the 1848'ers, was his hero. Schurz had become a general in the Civil War and through him my father gained a great interest in Lincoln. The passionate devotion to Lincoln lasted throughout his life.

"When I first became conscious of politics my father was an admirer of T. R. [Hulda Niebuhr remembered that her father was also a great admirer of William of Orange.] He was deeply religious and I inherited interest in religion or rather religious conviction from him. . . . Incidentally, when he came to this country he hired himself out to a German farmer who had much to do with sending him into the ministry. Perceiving his religious nature and

JUNE R. BINGHAM

June R. (Mrs. Jonathan B.) Bingham is a member of the Edgehill Community Church (CC) in New York City *(See Portrait,* Herald, *April 20).*

This article is an abridgment of the first chapter of Mrs. Bingham's biography of Reinhold Niebuhr, which will be published by Charles Scribner's Sons in the fall.

his desire for learning, he persuaded my father that it was foolish to carry his rebellion against his father too far. He sent him to our denominational theological seminary in St. Louis. My father died before the outbreak of World War I. He was therefore saved the ordeal of the Germans of the Middle West who overnight were changed from honored citizens to suspected traitors. On the other hand, he might not have suffered, for he changed his loyalty much more explicitly than most of the Germans of my acquaintance."

Hummermeyer was the name of the German-American farmer who thus encouraged young Gustav Niebuhr, and he lived near Freeport, Ill. The seminary was Eden Theological, now in Webster Groves, Mo., just outside of St. Louis.

As soon as Gustav Niebuhr completed his studies there, he was assigned by the Evangelical Synod to assist in establishing a home mission in the post-frontier town of San Francisco. Its minister was the Rev. Edward Jacob Hosto, a second-generation German-American who had originally come from Breese, Ill. No sooner did the Rev. Mr. Hosto succeed in training his young assistant than he himself was sent to establish a still more remote home mission in the foothills of Mount Shasta. But his slim, vivacious 18-year-old daughter, Lydia, soon left Mount Shasta to return to San Francisco and become the bride of Gustav Niebuhr *(see* United Church Herald, *September 17, 1959)*.

Boyhood Years

Born to them while still in San Francisco was Hulda, who subsequently became Professor of Christian Education at McCormick Theological Seminary in Chicago and died in 1959. Her warmth and humor extended both to the writing of books for young people *(Greatness Passing By* is the best known) and also to the encouraging of visitors to feel completely at home. (Her theological interests in addition to those of brothers Richard and Reinhold caused *Time* magazine to refer to the Niebuhrs as "the Trapp family of theology.")

The second child was Walter, a handsome boy of vivid charm and notable intelligence who became a newspaper publisher, a pioneer in the production of documentary films and a businessman who made and lost several fortunes before his death in 1946. The third was Herbert, who died at the age of six weeks. "My first memory," Hulda said, "was mother crying and father trying to comfort her."

Perhaps Lydia Niebuhr, like many another parent who has lost an infant, did not feel fully comforted—despite her husband's best efforts and her own profound faith that "whether we live or die, we live unto the Lord"—until she held another infant in her arms. Reinhold, the replacement, born soon after the family had moved to Wright City, was thus doubly welcome.

But his season in the sun was a short one. He was less than 2 years old when the "baby" of the family, Helmut Richard, then called "Hem" and subsequently Richard, was born. No doubt Reinhold had never been able to command his mother's full attention anyway; for there were not only his older sister and brother to be cared for, but also endless numbers of guests, including, on occasion, hobos who knocked at the door and asked the minister for a meal or a night's sleep. When Lydia Niebuhr gently remonstrated, pointing to the fact that these guests might bring lice and other hazards to the children, Gustav Niebuhr said he would never refuse a hungry man a meal or a weary man a bed, and he never did. Fortunately, Lydia Niebuhr had so much energy, so much laughter, so much expertness in cooking, sewing and toymaking that her large and unpredictable household did not overpower her. Even in her mid-eighties she was a Pied Piper to the children on the McCormick Seminary campus who visited her several times a week to paint and carve, to sew and make designs out of stained glass, to cook and eat. . . .

Soon after Richard's birth, the Niebuhr family moved to St. Charles, Mo. They stayed there eight years. As Hulda recalled: "We had a large domain: arbors of various kinds in which to set up all sorts of enterprises, heritage of a Swiss pastor family who raised grapes wherever there was any room. There was an enormous apple tree with a sandbox under it—a crab apple tree into which we could crawl with favorite books. There was also a *Gartenhaus* with a built-in table and benches all around where I used to sew doll clothes with my friends, but the boys spent more time in the schoolyard adjoining. Still, the little house was used by all for lemonade and cookie handouts. The schoolyard where Reinie spent many hours playing 'steps,' etc., had a new layer of cinders quite often—hard on shoes and the budget." Mrs. Niebuhr's recollection of the school next door was less the injury it did to the shoes and trouser-knees than to the peace of mind of her imaginative and dramatically inclined third child. Reinhold could not sleep the night after his teacher described in class how Judas had hanged himself. The swollen tongue, the swinging body, the torments of soul, all returned to haunt the child. . . . The death of a man, self-inflicted because of guilt, was too much for him. Fortunately his mother remembered from her own childhood how devastating such stories could be, and devoted hours to soothing him.

Favorite Sled

Fortunately Gustav Niebuhr too could remember back to how it felt to be a little child. Bishop Will Scarlett . . . tells the story of the red sled with wooden runners, which was 8-year-old Reinhold's favorite possession as long as he stayed on the hill near the parsonage in St. Charles. But one day Reinhold ventured farther afield. He discovered the big hill where the older boys were shooting down so fast that their momentum carried them across a frozen pond. Reinhold, in his homemade leggings and jacket, his hand-knitted cap and mittens, threw his well-padded form down on his little red sled and kicked off.

Ignominy.

No matter how hard he kicked and strained, he could not make the wooden runners carry him out onto the pond. While he struggled, the other boys on their metal runners passed him with laughs and jeers.

Trudging home through the snow, his round cheeks made redder by tears, the small figure was overtaken by a large bewhiskered one. "*Was ist los?*" asked a familiar deep voice. "*Warum weinst Du?*"

The whole woeful story flooded out: the shame of being outdone; the recalcitrance of those hateful wooden runners; the longing for a sled like those of the other boys. How mixed the father's feelings must have been: the yearning to equip his child with the best

(Continued on page 30)

United Seminary Emphasis (E&R)

THREE attractive and alert teen-age girls wearing brightly colored dresses and engaging smiles were among the dozen or so delegates in August Burchardt's discussion group at an E and R synod meeting recently. They had been excused from their high-school classes to watch this part of their church in action, and their sparkling eyes and spirited conversation revealed the interest they were taking in the meetings.

They had heard the Rev. Willis E. Elliott of the Commission on Evangelism tell of the perennial need for more ministers—a need dramatized by nearly two hundred vacant Evangelical and Reformed pulpits and by scores of churches that are forced to share the services of a pastor, sometimes with as many as four other congregations.

When August Burchardt, church building secretary for the Board of National Missions, told of the urgent need for starting new churches across the country, one of the young girls asked: "Why should we start new churches when we don't have enough ministers to serve the churches we already have?"

Hers is a provocative question, which is relevant both to the Congregational Christian fellowship and to the Evangelical and Reformed Church. The answers that can be given are complicated and perhaps not completely satisfying.

Some of the churches that once served thriving farm communities are now too small to keep a pastor busy, much less pay him a living wage. At the same time vast numbers of people in other areas desperately need the ministry of the Christian church. In some cases the church "is in the wrong place at the right time." But these are only partial answers.

Although new ministers are needed in ever-increasing numbers, there simply are not enough able young men and women training for this profession. A crisis in our churches is bound to result from the startling fact that there are one thousand fewer students in American seminaries this year than last. The church has made no widespread effort to place the challenge of the Christian ministry before her most talented youth.

The task lies heavy upon the local congregation to place renewed emphasis upon the ministry as a vital responsibility that can be filled adequately only by the most talented men and women who are capably trained in the disciplines of their profession.

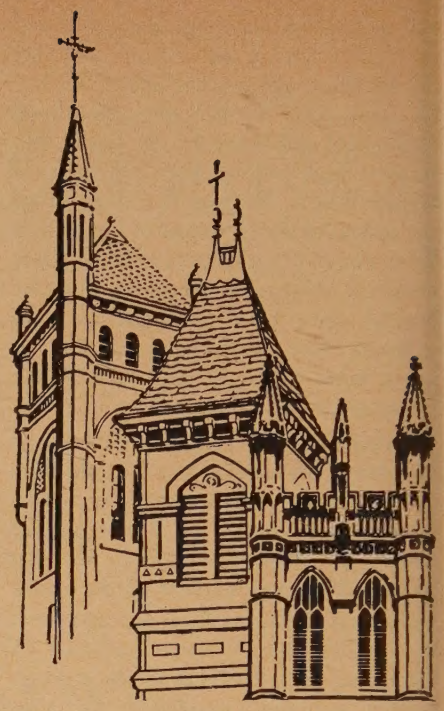
The congregations have entrusted to the seminaries the increasingly specialized training of their pastors. These schools are no longer monastic institutions of theoretical knowledge; in the very best sense of the term they are professional schools where the great concepts of the faith are carefully intermeshed with practical training and experience in the day-to-day labors of specialized ministries.

Significant Leadership

Seminaries have made great strides in their awesome task of equipping young men and women to serve the church not only as articulate preachers but also as competent counselors, teachers, administrators and as able pastors. Even so, no one knows better than the seminary leaders themselves how much more needs to be done if all the opportunities for significant leadership are to be met.

A long-range planning committee at Lancaster Theological Seminary has developed a comprehensive analysis of what that institution must be prepared to do if it is to serve the churches adequately. The union of Mission House Seminary with the Yankton School of Theology and the relocation of this merged institution in an area not presently served by any major Protestant seminary, are symbolic of the creative steps the United Church of Christ is taking in the field of theological education *(See* Herald, *April 6)*.

The ultimate responsibility for providing adequate facilities and staff for the seminaries rests, of course, on the congregations, which profit from their investments in the institutions. Evangelical and Reformed churches presently



are deeply involved in a special enterprise known as the United Seminary Appeal, by which their theological schools are being given much-needed financial undergirding.

Over a two-year period at least $2,000,000 is being raised to strengthen these towers of faith. At the end of the first year, one-third of the goal had been attained. Contributions already have been invested in new dormitories at Eden and Lancaster seminaries and in a 60-acre campus where the United Theological Seminary of the Twin Cities will be built. As additional funds become available, Eden and Lancaster each will erect a much-needed new library. The share of appeal funds that goes to the new United Seminary will help to pay for the erection of this completely new academic community.

A major ingathering of contributions to the United Seminary Appeal will take place on Pentecost Sunday, May 21, because that Sunday marks not only the birth of the Christian church itself but the first great impetus to the preaching and pastoral ministry.

As they "help students reach the pulpit" through their gifts to the United Seminary Appeal, churches and individuals are urged to challenge young men and women to dedicate their lives to full-time Christian service. Only as the number of students increases and as the facilities for theological training are improved will the churches receive the ministry they so desperately need.

J. MARTIN BAILEY

Mr. Bailey is director of promotion, advertising and circulation for *United Church Herald*.

Christian Concerns in U.S. Immigration Policy

PAUL C. EMPIE

HOW SHALL WE Christians define our concerns in respect to U. S. immigration policies? It seems to me that they can be boiled down to four of a broad basic character. I shall affirm each of them twice—first in terms of the convictions of an American Christian and then in terms relevant to the national interest as conceived by one who is a Christian American. There is a fine but substantial line of distinction between these two roles.

Good Stewardship

(1) As American Christians we are concerned that U. S. immigration policy be in harmony with good stewardship under God of this nation's resources for the benefit of all mankind.

As Christian Americans we are concerned that our nation recognize that its national interest is inseparably geared to and in the long run dependent on peace with justice and good will in the world community, and that it administer its resources accordingly.

It is a plain fact that up to the present time the maintenance of national sovereignty and security has been based upon power or a balance of power. This is another way of saying that there is no such thing as absolute security, for power and the balance of power can change quickly. Surely intelligent men will desire to find a firmer basis upon which our nation's destiny may be fulfilled. Toward such an objective, the Golden Rule makes very good sense! World-wide population pressures and economic needs certainly will not permit our nation in the future to reserve wide-open living spaces and widen the margin between our living standards and those of the rest of mankind unless we simultaneously provide satisfying and equitable compensations in the interests of the world community.

A recent issue of the *New York Times Magazine* included a cartoon by David Low, which was published during the depression years. It depicts a small rowboat surrounded by towering waves, the stern with its occupants half submerged and the bow in which three men are perched tilted fairly high above the water. The caption quotes one of the three as saying: "Phew! That's a nasty leak. Thank goodness it's not our end of the boat!" I am neither a sentimentalist nor a vague do-gooder when I state emphatically that our national interest—and survival—is tied up inescapably with the well-being of all mankind, and that we can keep what we have only so long as the administration of our resources helps create conditions conducive to world order based upon equity and justice.

This objective can be furthered only in a world climate of increasing understanding and good will. High on the list of sensitive areas in international relations is that of immigration policies and procedures.

Basic Attitudes

Inevitably a nation's immigration laws reflect its basic attitudes toward other nations and races. Here its concept of justice, its view of human rights and the quality of its moral principles are tested and exposed for all to see. What do they look like? My own impression is that while they are better than some detractors allege, they are geared to a previous era of history and require some reshaping to meet the contemporary world situation.

(2) As American Christians we are concerned that U. S. immigration policy reflect a belief in the essential oneness of the human family, each member created in God's image, to be respected and loved as such.

As Christian Americans, we are concerned that U. S. immigration policy become a part of a solid foundation for mutual esteem and constructive cooperation in the world community, unmarred by regulations or procedures that downgrade the status of other peoples or reflect adversely our own concepts of right and justice.

Here, of course, we run smack up against the issue of the national-origins basis for immigration quotas and the tricky questions of culture and assimilation. I have no quarrel with a quota system, for obviously, as I shall state later, we must be responsible in our immigration policies and this calls for a discriminating basis upon which immigrants shall be admitted. On the other hand, it seems clear to me both as a Christian and as a citizen that immigration laws based upon a national-origins pattern so rigged that they are discriminatory with respect to race, ethnic culture, color or religion are morally wrong and politically harmful.

Tremendous Debt

I agree with those who contend that a part of our country's contribution to the world is made through her culture, but I disagree when they imply that this culture is static rather than dynamic or that it cannot be further heightened and enriched by the very processes that contributed to its development in the first place. . . . And surely we are not culturally so insecure in a nation of 185,000,000 people with an annual birth rate of nearly four million children that we must be frightened at the prospect of assimilating annually 156,000 immigrants unless most of them come from certain "favored" countries!

It's an interesting footnote that we don't seem to have this concern with respect to immigration from Western Hemisphere countries, which is on a nonquota basis. My own many visits to these countries have given me the impression that their cultures are more closely allied with that of Europe than with that of the United States, and I take it that this particular policy is based on political rather than on cultural considerations. But is it not clear that in the present day, when the world is our neighborhood and we need friends in Asia and Africa perhaps even more than we need them in the Western Hemisphere, this whole issue ought to be reviewed?

Surely a reasonable basis can be found for immigration quotas that will be widely understood as valid without placing a stigma upon certain nationality groups as being less desirable as

(Continued on page 31)

Dr. Empie is executive director of the National Lutheran Council and is an authority on U. S. immigration issues. See news story page 28.

Portrait of the Month

96,000 students will call him CHANCELLOR

LATE THIS summer Dr. Buell G. Gallagher, a man of many talents, will step into one of the most responsible educational posts in the United States. As first chancellor of the California State College System, this eminent Congregational Christian will direct the activities of fifteen four-year colleges, ranging from the well-established to the very new, from engineering schools to teacher-training institutions. More than 96,000 students will study in the colleges under his administration.

Although the task will be enormous and the responsibility heavy, Dr. Gallagher's rich and varied experience has prepared him well for it. Since 1952 he has been president of the City College of New York, the largest institution of free higher education in the world. Before that he served as the U.S. Assistant Commissioner of Education; as president of Talladega College in Talladega, Ala.; and as professor at the Pacific School of Religion in Berkeley, California.

In choosing Buell Gallagher, just what kind of man did the trustees of the California State College System select to become their chancellor? Surely he is "an outstanding scholar and a skillful administrator," as the trustees stated in announcing his appointment this spring. Another quality is the unqualified friendliness and warmhearted zest with which he relates himself to persons and situations. Even more than this, Dr. Gallagher is a committed Christian and spokesman for civil liberties and academic freedom.

When he came to City College in 1952, it had been rocked by disclosures that some members of its championship 1949-1950 basketball team had "fixed" the scores of some games. As president, Dr. Gallagher began an immediate de-emphasis of "big-time" athletics and impressed on the college community that moral and ethical standards are basic requirements in all activities—on campus and off. The incidents at City College, he said, were an illustration of the basic

crisis facing Western culture and education—the divorce of ethical values from science and technology. This condition cannot be remedied, he went on to say, by adding courses in religion and ethics or by lecturing students on the "good life." Rather, students have to learn how to become ethically responsible citizens by living in an ethically responsible community. Such a program clearly involves the faculty, the administration and curriculum as well as students.

City College has been skillfully and wisely guided by this philosophy throughout Dr. Gallagher's term of office. In addition, he has expanded the college's educational program, opened new divisions and set up several adult-education branches.

Church activities have been important to Dr. Gallagher too during his years in New York City. One of the ministers of the Riverside Church, the Rev. J. Gordon Gilkey, says of him: "We will lose a valuable member and a key officer when he moves from Manhattan Island to the West Coast." Coming from the Westmoreland Congregational Church in Washington, D. C., Dr. Gallagher joined the Riverside Church in 1955 and became a member of its board of deacons in 1959.

"In spite of a busy schedule, which makes heavy demands upon his time," Mr. Gilkey continues, "Dr. Gallagher's incisive and profound insights, his courageous refusal to duck difficult issues and his administrative experience have significantly strengthened the efforts of the church board to discharge its Christian responsibilities. The ministers and members of the church will sorely miss his leadership."

Buell Gallagher was born in Rankin, Ill., on February 4, 1904, the son of a Congregational minister. He graduated from Carleton College in Northfield, Minn., and went on to earn a Bachelor of Divinity degree at Union Theological Seminary in New York City and a Ph.D. from Columbia University. He also studied at the London School of Economics in England.

On September 1, 1927, he married the former June Lucille Sampson, whom he had met at Carleton College when they both were students. Mrs. Gallagher, an extraordinarily competent woman who has taught English at the Morris, Minn., branch of the University of Minnesota and at New York University in New York City, now serves on the advisory board of the International Christian University of Tokyo, Japan. She extends her energies and talents to many other activities and has participated in Y.W.C.A. fund-raising campaigns and in the program of World University Service.

The Gallaghers have two grown daughters, Maryel, now Mrs. Sidney Herman, and Barbara, Mrs. F. T. Jannuzi. Dr. and Mrs. Gallagher will celebrate their thirty-fourth wedding anniversary this September on the very day he officially assumes his new position.

After graduating from seminary, Dr. Gallagher served for a short period as secretary of the Interseminary Movement. His increasing interest in education led him to accept the presidency of Talladega College in Alabama, which is a member of the Congregational Christian College Council. During his ten years of devoted service there, from 1933 to 1943, he was influential in developing it into an outstanding college.

When he was appointed Professor of Christian Ethics at the Pacific School of Religion in California, Dr. Gallagher continued to combine religious and educational interests. In 1948 he was urged to become a candidate for the Democratic Congressional nomination in California's Seventh District. Though defeated by a narrow margin by his Republican opponent, Dr. Gallagher's reputation as a responsible citizen grew. "He has always been a man," says the *New York Times*, "with a driving mission to change things for the better."

Attractive Mrs. Gallagher shares her husband's interest in higher education.

The Government, quick to recognize his talent, called him to Washington in 1949 as a consultant to the Federal Security Administrator and later as a consultant to the U.S. Commissioner of Education. Subsequently he served as Assistant Commissioner for Higher Education, directing U.S. Government work with colleges and universities.

Here too he found ways of putting his Christian and ethical values to work. "While there must be a separation of church and state," he declared, "this ought not to mean a disregard of our heritage, which includes religious and moral values."

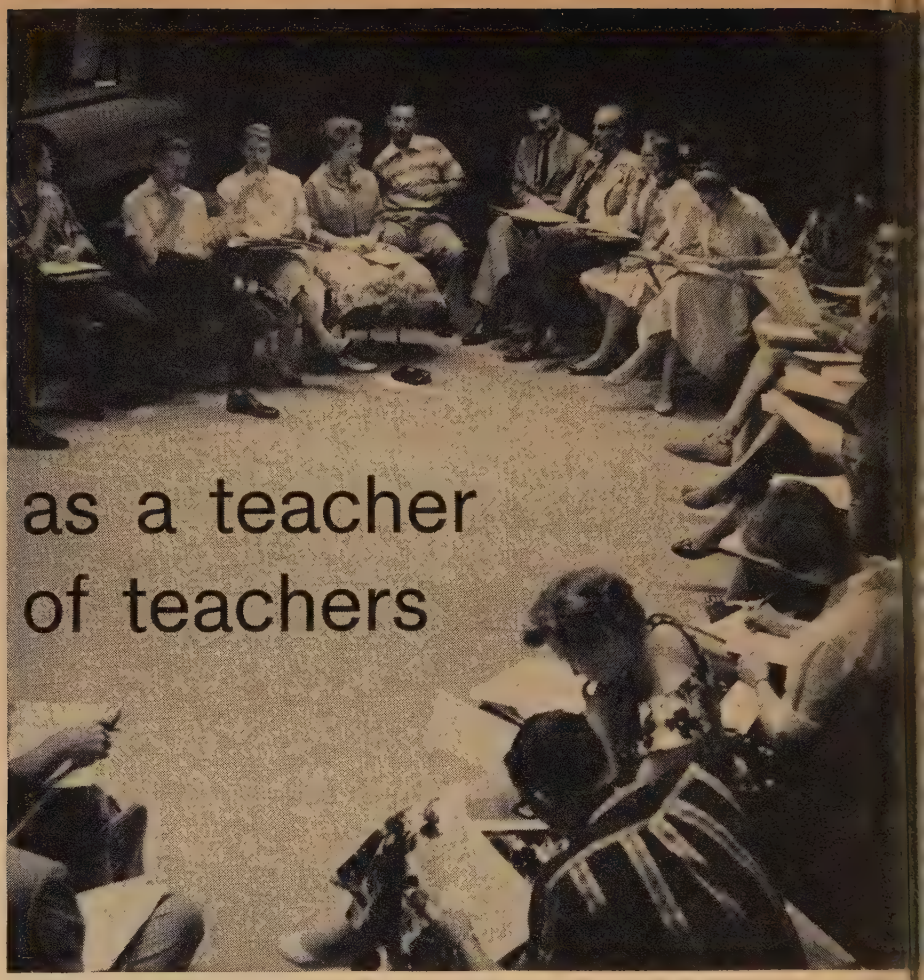
"Academic freedom," he believes, "is a method and a process, not a status, and is therefore a continuous issue. The college must provide a free and democratic atmosphere in which students learn to exercise responsibility."

Dr. Gallagher's new California post will give him a significant opportunity to put these principles into operation. The State of California has just revised its higher-education administrative system, providing for the independent administration of its several types of state-operated educational institutions. Sixty-four junior colleges constitute one group; the different branches of the University of California make up another. Dr. Gallagher will serve as chancellor, or chief administrator, for the third group—fifteen four-year colleges located from Arcata in Northern California to San Diego in the southern part of the state. The current enrollment figure of 96,000 will be even higher when the sixteenth college is established at Sonoma during the next few years.

Today, at 57, Buell G. Gallagher can look back on a record of exceptional achievements in education. In a few months he will be moving on to still another significant challenge for his superior abilities. We salute this dedicated and competent Congregational Christian educator and wish him well in the years of service that lie ahead!

Photos are from the City College of New York and Del-phi Studio, New York City.

The minister as a teacher of teachers



ALFRED L. CREAGER

Each week thousands of church-school teachers meet with children of every age and many interests. The vast majority of these teachers are lay people who need and eagerly accept as much help as they can get to prepare them for their leadership. It therefore becomes one of the major responsibilities of the minister to teach his teachers. In this article I want to describe some of the ways in which this can be done.

I used to theorize about an ideal church school in which all the teachers were professionally trained to do their work. I had the notion that the main goal was to get accurate information into the heads of the pupils and that this required teachers with advanced training. Of course, I still think it is important for class leaders to know and teach facts about the Bible, church history, Christian doctrine and ethics, but I now know that something else is equally essential.

A church school should be not only a place where accurate knowledge about the faith is acquired, but also a laboratory where Christian experience becomes available to all. For example, the doctrine of justification by grace through faith should be understood intellectually, but it is also important that as members of the class meet, discuss, encounter normal difficulties and work together, they learn at firsthand what it means to be accepted and to accept others in Christian love. If the informed lay teacher is also a sensitive and good person committed to the Christian faith, this extra dimension of conscious and unconscious influence will be included in the teaching process.

Through the years I have found that this basic requirement is not clearly understood by most teachers. They are quite aware of their need for factual information, but they frequently do not recognize that they are also teaching Christian faith, hope and love when persons encounter persons in classes under their guidance. Herein lies the unusual impact lay teachers can have. When a minister shows Christian concern for a person he may be suspect, for after all this is his job. He is a "professional." When a lay teacher or leader faithfully and humbly witnesses to his faith, backing it with genuine concern for each person in the class, the authenticity of these encounters cannot be denied.

What I am leading to is a recognition of two primary kinds of guidance that lay teachers need from the minister. They should receive accurate information from him and they should also learn through association with him how genuine Christian experience is created through human encounters in small teaching groups.

How then can this be accomplished? I believe the most effective way is for the minister to teach his leaders the way he hopes they will teach others.

Adult education is one of the most fertile fields within the church for the minister to cultivate. By establishing a program in this area he will not only open the way for his teachers to learn, but he may also reach others who are interested and who may be called to serve later. In our experience Sunday night has proved to be an excellent time for classes of this sort. We begin at 7:00 and end promptly at 8:30. Those who cannot attend a Sunday class may join another that is taught on a week night.

The subjects studied include: the books of the Bible; books about the

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Dr. Creager, pastor of Trinity Reformed Church in Collegeville, Pa., is also chaplain and associate professor at Ursinus College there. Photo by Joseph Nettis, Philadelphia, Pa.

Bible; Christian theology; the world's living religions; church history; the relationship between literature, drama, the arts and Christianity; the writings of the saints; social problems; methods of personal devotions and the like. The classes frequently help to choose their own subjects.

Two courses are held concurrently in the fall of the year and two more are offered again shortly after the new year. It has been our practice to meet for eight to twelve weeks, depending on the nature of the subject. Each course is a unit in itself and classes are reorganized each time a course is offered. The response is consistently good, with attendance varying from six to about twenty people. Our aim is to have small groups so there can be maximal participation by all. A reasonable amount of homework is done by the members and in some of the courses members work through some rather difficult material with surprising faithfulness and enthusiasm.

As the minister teaches these groups he naturally demonstrates how to guide the work and participation creatively. As quickly as possible, trust and friendship are encouraged so that conflicting views can be aired without rancor and members learn to disagree or fearlessly try out their doubts as well as their ideas. They learn by experience how to accept and be accepted in spite of tensions between personalities or points of view. They gain factual information that tends to loosen rigid thought and faith patterns and to open windows for larger vision. They form warm friendships and frequently remain after class to talk about some of their problems. Here in a little unit the church as a community of faith is a living reality. In the many years that I have taught such groups not one failed to show this kind of enthusiasm.

Ideally this teaching ministry should extend to other groups and reach into every area of the church program. Monthly meetings of teachers and officers of the church school afford another opportunity for such instruction. Because of the wide range of teaching interest, these general meetings, might well be the equivalent of a church-school class for all the teachers who cannot attend one as pupils. Because they do not themselves sit in a class, many will appreciate having the minister teach from the current adult series at these meetings. A careful selection should be made of especially interesting sections, however, since the whole book cannot be covered. This also serves to help the adult teachers with their preparation.

Ideally, too, every departmental corps of leaders should meet regularly to plan its work, either quarterly or once a month. The minister should attend each of these planning sessions—not to dominate it but to serve as a resource leader, supplying ideas and information. Sometimes arrangements can be made to call in special leaders who are trained in age-group methods and ideas. Obviously, if teachers are taught before they set out to teach, they have more self-confidence and surely are going to be more helpful to their own classes. Where this is done a new joy replaces what was once a burdensome chore for many done out of a sense of duty.

Many other places can be found for the minister to serve as a teacher of adults. He can occasionally lead a session of the women's group, the men's fellowship, the youth groups, the choirs and other church organizations. Every consistory or church council meeting, no matter how cluttered the agenda, should be utilized for a brief period of teaching. A great deal of teaching can also be done from the pulpit and in the minister's normal pastoral work.

The work of a minister is so demanding that he often finds it difficult to concentrate so much of his energy upon a comparatively small group of people in this kind of educational venture. The congregation itself may not fully appreciate its importance. But what happens in these groups is the leaven in the congregational loaf. A surprisingly large number of people is eventually reached through such a program. This kind of teaching keeps a congregation alive, growing and eager to move ahead with faith. Even the inevitable standpatters and defenders of immobility sometimes learn new things in spite of themselves! And, let it be admitted, those who are in too much of a hurry and too lacking in roots gain perspective from their opposite numbers.

The minister can engage in few more rewarding and important enterprises than this of teaching others how to be effective Christian leaders in the church.

Restoring Lost Art of Reading

"REACHING for the moon" through reading has challenged members of the Women's Guild of First United Church of Christ (E and R) of Plymouth, Ind., in an ingenious way.

To develop the incentive needed to practice the "almost-lost art of reading," the women have been stimulated by a poster headed "Journey to the moon." The poster was introduced at the beginning of the year as a new vehicle for recording those who completed the discipline of reading at least five books from the Women's Guild Reading Course List. Conceived by Mrs. Eugene McGriff, Christian education chairman of the local Women's Guild, and prepared by a friend, the poster depicts various stages of space travel to reach the moon. The stages are formed by the books in the various categories of reading outlined in the reading course and "are intended to lead to a better world understanding through knowledge."

When a guild member finishes reading a book, her name is placed on the flag of the same color as that of the book category. The flag is stuck on the moon. The number of flags on the moon indicates the total amount of reading done by Plymouth women during the year.

Every woman who completes the course discipline has read at least five books from the reading list as well as the Christian stewardship, Christian education and Christian social action reading packets of the Women's Guild.

The Women's Guild Reading Course List is developed yearly by members of the guild's national education committee. Books are classified in categories corresponding to the six national departments of the Women's Guild, as well as a general reading category. A local guild chooses from this list the books it wants to emphasize.

Books from the course list are reviewed at the regional guild meeting to which Plymouth Guild belongs. Plymouth's Christian-education department then selects the books for its course. Last year ten books and the reading packets were made available to the members. Of the five-book minimum that a woman must read for recognition, two books must be from the section headed "general," one from the spiritual-life section and two from missionary education.

MARY P. HARRINGTON

Mrs. Harrington is a former correspondent on lay activities for *United Church Herald*.

May 18, 1961

An Open Letter to Congregational Christians:

I AM writing about an audacious undertaking—the decision of our fellowship to seek $11,500,000 for *Our Christian World Mission* by the end of 1962—a 60 per cent increase over 1960 giving.

This $11,500,000 goal comes at the very time when we are moving into the United Church of Christ, and it comes also in the midst of the Christian Higher Education Fund and many conference appeals.

The decision to raise $11,500,000 was made at the 1960 Midwinter Meeting of the Missions Council. This meeting was attended by five hundred leaders in our fellowship and included members and staffs of the boards, conference superintendents with many of their staff members, members of the executive committee of the General Council, the state women's presidents and chairmen of state conference stewardship committees.

After this body of church members heard reports on financial crises in several of the boards they voted unanimously for this goal. The decision was reconfirmed at the 1961 Midwinter Meeting and plans were made to achieve it.

The story is now being carried to our churches. Their response will be manifest in the fall when most of them hold their Christian Enlistments. Some conferences began to communicate the appeal to their churches last year. But the majority are learning about it now for the first time.

The $11,500,000 fund, which will take care of the known minimum requirements of our boards, has been the result of careful study.

Many retired ministers have been living on annuities woefully inadequate to meet their needs. Beginning this year all retired annuitants over 70 years old will receive substantial increases. This has been made possible by including the Annuity Fund in the allocation of monies given by the churches to *Our Christian World Mission.*

The inclusion of the Annuity Fund in the distribution of the Regular Apportionment (the churches' giving to the budgeted work of the conferences and boards) means that conferences and boards will receive smaller percentages with which to work and they are not in a position to have their incomes reduced.

The American Board in 1960 found it necessary to draw $292,666 from its reserve funds for its budgeted work; it estimates a withdrawal of $347,138 in 1961. The Board of Home Missions in preparing its 1960-61 budget estimated it would need to draw $425,000 from its reserve funds. As the fiscal year draws to a close, this estimate appears to be correct. Reserve funds are emergency funds. The boards cannot continue to drain their reserves and at the same time maintain financial stability. Unless additional money is made available, they will be forced to cut back on their work.

The Congregational Christian Service Committee will suffer the largest cut as a result of the new percentage distribution. It is hoped that increased giving in the *One Great Hour of Sharing* offering will counterbalance some of the loss. However, in 1960, even without this loss, the Service Committee was unable to accept its full share of the relief programs of Church World Service and the World Council of Churches.

Toge Fujihira

Paul R. Gregory, E and R minister and American Board Pacific area secretary, baptizes a Japanese Christian.

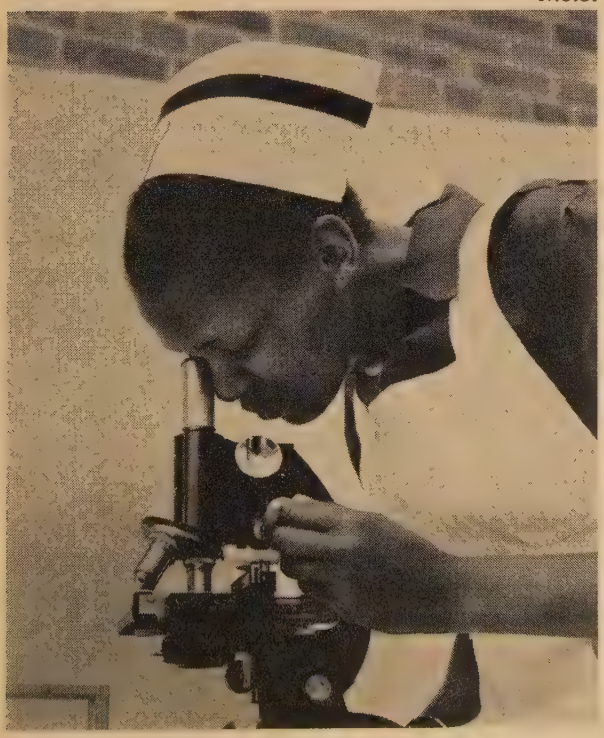
The over-all fact is that our united work as Congregational Christian churches is frustrated by support from the churches that despite its increase from year to year does little more than absorb inflation.

The $11,500,000 goal is therefore a modest appeal when we consider the world pressures behind it. These pressures are spelled out for us every day through newspapers and periodicals, television and radio. What else can we do? Is the church to retreat in this decisive hour in history? Is it to withdraw when other agencies, both governmental and private, are redoubling their efforts to lead mankind from the edge of the abyss? Is it to retrench when man is crying for the meaning of life, when his materialism and his lack of purpose are not a rejection of Christianity—not this so much as a need for Christ?

We may think that because other agencies than the church are now doing the things it once did alone, the church need no longer continue this work. Why should the church undertake world relief, for example, when government has assumed this responsibility on such a grand scale?

I think the answers are several. The world's misery is large; it can absorb the compassion of all of us. Also a Christian has the opportunity to go the second mile —the first when through his government he gives economic assistance and cooperation abroad, the second when through his church he helps suffering people in need. But of even greater significance is the point made in a recent article on Africa in *Look* magazine. "How we give aid to the new African nations is about as important as how much we give," the author declared. It is important that our giving is personal, that it is an act carried out in love and that it bears witness to Christ.

N.C.C.



Through Our Christian World Mission, nationals are aided in gaining vital technical skills and training.

The work of the church at home and abroad is an adventure. A few weeks ago Edward R. Murrow presented a television program on "Crossroads Africa." He showed a youth work camp in Africa last summer sponsored by a Harlem, N. Y., Protestant minister and led by the chaplain of Yale University. The Peace Corps will be patterned on work camps such as this, he said. Such youth camps in the United States and abroad originated within the church. In fact, on most new frontiers at home and abroad the church continues to pioneer.

What are the prospects for obtaining the $11,500-000? The people of our churches have the financial capacity. I believe they have the will and the heart. I also believe this is the right time for such an effort.

Many CC churches complete their giving to the Christian Higher Education Fund this year. They will have been making payments over a two-year period. If in 1962 they add one-half of the total of their Fund giving to their regular *Our Christian World Mission* giving, we will have taken a long stride toward attaining our goal of $11,500,000.

Many churches are also beginning to look at their benevolence programs in a new light. They are determining the size of their missionary giving by a ratio of benevolences to local church expenses, an amount equal to perhaps 25 per cent, 50 per cent or even up to 100 per cent of the amount allocated for the local-church budget. A church thus providing for work beyond its parish borders does not find it a burden.

In July of this year we will become the United Church of Christ. This means that our 1962 goal extends into that period when the Congregational Christian and Evangelical and Reformed communions will be one. This does not detract from our objective, however. In fact, we are pursuing it more vigorously. The United Church will not lessen the importance of the work that each communion has done separately. And only as we of Congregational Christian background attain our $11,500,000 goal will we be more evenly yoked with members of the Evangelical and Reformed tradition as together we advance *Our Christian World Mission.*

We who are concerned with *Our Christian World Mission* can do something in our local churches. We can seek out members of the budget committees and other church leaders, and share with them our information, conviction and hope. We must not wait until our local church votes on its regular budgets. A church can fail in its world-wide obligation only if no one pleads its case at the right time and with the right people.

This is the right time!

David H. Sandstrom

Missions Council, New York, N.Y.

P.S. If you are interested in further information on *Our Christian World Mission,* write for a copy of the booklet "The stewardship of the national boards" from Missions Council, 287 Park Avenue South, New York 10, N. Y.

Protestant Women of the Chapel

Part 2

THIS IS PART 2 OF AN ACCOUNT OF VISITS TO SEVENTEEN RALLIES OF PROTESTANT WOMEN OF THE CHAPEL. P.W.O.C. IS MADE UP OF PROTESTANT WOMEN WORKING AT U. S. MILITARY BASES OR THOSE WHOSE HUSBANDS ARE STATIONED WITH OUR ARMED FORCES AT EUROPEAN POSTS.

On leaving Berchtesgaden, Germany, we plunged into a most strenuous week, attending daily rallies in Munich, Nürnberg, Augsburg (in southern Germany where there are so many reminders of Hitler days) and back to Heidelberg, our European Army headquarters.

On a free weekend we had dinner with some women of the local chapter of the Protestant Women of the Chapel and took part in an international laywomen's Sunday service at the headquarters chapel. Incidentally, I was pleased to see that the new Statement of Faith of the United Church of Christ was included in the service of worship. It was read by a Methodist chaplain and the congregation.

Fraternal Workers

We went from one large rally to another in this very "American" section of Germany. One was held at the beautiful resort of Bad Kissingen and another in Giessen, near Frankfurt. Here plans had been made to meet our fraternal workers, Mr. and Mrs. William L. Graffam, who were sent by our CC Service Committee to serve the Lutheran churches and to edit *Horizont* for German youth *(see* Herald, *December 1, 1960)*. With so tight a schedule I was unable to visit the headquarters of the German Academy movement at Bad Boll, where an E and R minister and his wife, Dr. and Mrs. Lee J. Gable from Lancaster Theological Seminary, are spending their sabbatical leave.

We went to Bremerhaven by train. This city on the north coast of Germany is a U. S. embarkation point—a crossroads of military personnel, their dependents, cars, furniture and supplies going to and from the United States. Here at luncheon the Roman Catholic chaplain said grace and stayed for our program, wishing me well for the rest of the rallies.

Soon we were on our way to Berlin. I had anticipated this visit as a high spot, for I remembered so well the 1953 visit my husband and I had made to refugee camps in Italy and Germany. We had gone to the tremendous reception center in West Berlin and then with our workers into East Berlin during those tense days in June of 1953.

How West Berlin has changed in these years! Hardly a bit of the old World War II rubble is now to be seen. The skeleton of the old Kaiser Wilhelm Memorial Church on the most prominent boulevard in Berlin has been left standing as a grim reminder of the war. This, plus the vacant lots from which the rubble has been cleared, is a contrast to the new buildings of glass and steel, the neon lights and radiant-heated outdoor cafes and the Hilton Hotel. Countless new industries and public buildings are evidences of the remarkable economic growth of West Germany.

The new Free University near Harnack House and Dahlem Guest House where we stayed is in the American sector near our military headquarters in Berlin. We could see students pouring in and out of this fine set of buildings, which the Ford Foundation has so generously endowed and which was founded in 1948 by students who left the Eastern sector, where the University of Berlin still is.

I had a chance to visit briefly with our fraternal workers, the Robert B. Starbucks *(see* Herald, *December 4, 1958)*, who came from the Gossner Mission in Mainz-Kastel. This old German Protestant mission was formerly concerned mainly with overseas work, particularly in India, but is now concentrating on its own homeland in these difficult times when the church realizes that it has almost lost touch with most of the working-class people. Meeting with the people at the mission, we found that clergy and laity are thinking about their role in the renewal of the churches in this industrial world. Through the Congregational Christian Service Committee we are supporting the Starbucks in this pioneering and important part of *Our Christian World Mission*.

I wish space permitted to tell of all I felt and saw in this strategic and tense city. Our new American chapel, where we declined to preach on Sunday but where we worshiped, is beautiful. Then there was the tour through West Berlin, driving through the lovely woods and parks near the Brandenburg Gate. Nearby is the Russian War Memorial standing in the British sector of West Berlin, guarded continuously by young Russian soldiers. We were given information sheets and were also reminded again that Berlin is surrounded by the Russian zone ("an island in the Red Sea,") and that access is possible only by military agreement.

Soviet Zone

On our free weekend we visited East Berlin as a team. We entered by a side street where the run-down stores and empty windows, the small amount of traffic and the shabby people showed how different its economy is from that of West Berlin. We saw none of the huge, two-story posters in evidence in 1953: "It is within our province to teach your child freedom and democracy." They were the first to be torn down in the 1953 riots.

Rubble is still abundant and the shells of several prominent buildings have not been removed. Almost the only new buildings are those of the Soviet Government and certain "Moscow-type" housing bordering on "Stalin-Allee." But around and behind lies the rubble.

I photographed a lovely statue of Mother Russia bowing in honor of her dead soldiers, which the Soviets have placed in a Garden of Remembrance, honoring their soldiers who died "liberating" East Berlin from the Nazis. Mass graves lie in front of a statue of a Soviet soldier destroying the swastika while holding a child. He stands atop a rotunda filled with figures of mourning Russians.

As I saw the site of Hitler's bunker, I remembered visiting his elaborate hideaway near Berchtesgaden and the

MYRNA BUSCHMEYER

Myrna (Mrs. Fred S.) Buschmeyer, a CC laywoman, is chairman of the Leadership Education Committee of United Church Women. Photo by U. S. Army.

At a P.W.O.C. fall rally held at Giessen, Germany, are shown (left to right): Mrs. Carl Snyder, district vice president; Lt. Col. Rowland C. Adams, CC chaplain stationed in Heidelberg, Germany; Mrs. Paul Kinnison, district president; the author.

huge parade ground in Nürnberg, now overgrown with weeds, where a Christian sunrise service was held last Easter.

Through the half-deserted streets we traveled slowly, past parking lots partially filled with old cars, by shop windows and grocery stores, all with the Government-owned "HO" sign on them, on past the Red Square used by Mr. Khrushchev for huge rallies and reviews and sites where the American and French and British embassies had once stood. We came back into West Berlin through the famous Brandenburg Gate and, as we all took a long "free" breath of air, we saw that the name of the street had been changed to the "Street of the 17th of June."

Difficult Circumstances

Continual rain and dreary days began in Berlin and lasted during most of the remainder of our rally tour from the Romstein Air Force base and then across France. I found our American women living like local French women—in small homes where there are no telephones, only wood stoves and water that cannot be used without boiling. But I heard surprisingly little grumbling.

I realized then that the rallies had been planned and conducted under the most difficult circumstances. I appreciated more than ever the leadership and dedication of these women and the chaplains. I knew too that many women had left home very early in the morning to attend these rallies and would arrive back late in the evening.

Almost every local chapel was represented at the four rallies we held at Touls Rogiers Air Base near Verdun, at Poitiers, at Orleans and finally at Camps des Loges near Paris. The presence of many chaplains and the wives of many commanding officers added to the richness of the fellowship. Even with the difference in emphasis and leadership, the enthusiasm and concern for the program of the whole chapel were like those in the other countries we had visited. It was easy to catch their enthusiasm and to relate their concerns to those of church women "stateside," as well as to those of Protestants nearby.

The last rally was held near Paris and it was one of the most informal and cordial of all. It had the eager and joyous response of dedicated church women, which made the speaker forget her weariness. When they presented me with a beautifully inscribed hand-tooled scrapbook, containing the signatures of those at the French rallies, I had difficulty thanking them without letting my voice break, as had the European president's when she introduced me for the last time.

As the rest of the team headed back to Germany, I realized how close we all had become in this common mission, which had been so very difficult at times, but so very rewarding and worthwhile. I was glad that CC Chaplain Rowland C. Adams was our Army chaplain adviser and that the Air Force co-adviser, Chaplain Verne Rogers, had been able to be with us part of the time. The women had rotated so that while I attended all the rallies, I had had the privilege of working with many fine people.

Just before I left Paris I was able to have luncheon at our American Embassy with Dr. Dwight Harwell, our C.C.S.C. fraternal worker and co-chaplain for students from abroad who are studying in Paris. He is associated with the Rev. Jean-Paul Meyer, the French Protestant pastor who ministers to the 5,000 students at Cité Universitaire.

A young, friendly American Negro minister who speaks perfect French *(see* Herald, *June 9, 1960)*, Dr. Harwell has an unusual opportunity to counsel with and minister to all students, but especially to African students who so badly need guidance, leadership and Christian counsel in these fast-moving times. I visited the Cité with Dr. Harwell, who showed me the American House where classes are held; the German House where morning and Sunday worship is held; the library, hospital and the administration building in which so much Rockefeller money has been well spent, and the property across the street where the new Christian student center is to be erected.

Missionary Task

I left him only an hour before I was to be driven by a Methodist chaplain and two Presbyterian women to Orly Air Field for my flight home via the Military Air Transport Service. I regretted not seeing LeChambon again or meeting our Congregational Christian Service Committee workers in Rome and in Stuttgart, but I was rewarded by these all-too-brief visits with our fraternal workers in Paris, Berlin and Naples. I was coming "stateside" with glowing reports of their work and of our part in this missionary task of the church.

Our American women in the Protestant Women of the Chapel, with their chaplains and their entire chapel program, are a real part of this common mission. As the chaplain and his family waved me off across the Atlantic with God's blessing, I recalled our United Church chaplains and church women I had met across Europe, and I felt newly dedicated to the church's mission.

C. N. SKIDMORE

An emphasis on excellence . .

Grinnell College is seeking to counteract the modern trend toward mediocrity in education

In colonial New England the Congregational churches provided much of the spiritual and intellectual leadership under which a new nation emerged from a frontier wilderness. From the earliest village academies specializing in weekday tutoring by parish ministers, Congregationalism in America drew an enduring sense of responsibility for Christian leadership in education.

Challenging Requirements

When the early settlers moved westward to the vastness of new frontiers, the requirements for leadership became even more challenging and once again a dynamic new nation drew heavily on the resources of the churches.

As the record stands, Congregationalism has either founded or been functionally affiliated with forty-seven institutions of higher education across the nation, and the list includes some of America's most distinguished universities.

Today the Congregational Christian College Council is composed of twenty-four member institutions of which Grinnell College in Grinnell, Iowa, is unquestionably one of the most outstanding.

What happened to the others? Most of them have chosen to be independent of their traditional church ties and, in the process, some have implied that disassociation from the church is virtually prerequisite to sound academic and institutional development in contemporary America. But of course this is not necessarily so.

Grinnell College, which was founded nearly 150 years ago when a "Band" of young missionaries formed a board of trustees to take care of a silver dollar, is a case in point.

Eleven young men from New England, all Congregational ministers newly graduated from Andover Theological Seminary and calling themselves the "Iowa Band," set out for the western frontier "each to found a church and all to found a college."

On June 10, 1846, one member of the group named James J. Hill threw a silver dollar on the table around which they were gathered and proclaimed: "There is the first dollar in the endowment of a new college. Now appoint a board of trustees to take care of it!"

Of course they did—and the endowment grew!

Thus the first four-year college west of the Mississippi River was founded in Davenport, Iowa, several months before the Iowa Territory became a state in December of 1846.

While instruction was beginning at Iowa College, J. B. Grinnell was founding a settlement on the open prairie 150 miles west of Davenport. In 1854, Iowa College awarded the first "home-bred" B.A. degrees in the West. Then, five years later, its trustees agreed to a merger with Grinnell "University" located in the new village named for its founder. Although the name was not officially adopted until 1909, it has by common usage been Grinnell College ever since.

The official motto of the State of Iowa is: "Our liberties we prize and our rights we will maintain." Similarly, in a recent statement of policy by Grinnell's president, Dr. Howard R. Bowen, there is reiteration of a viewpoint that would seem at least partially attributable to a proud New England heritage: "Grinnell expects to remain a private independent college, which works out its own destiny without control from outside agencies."

Pioneer Achievements

To date, the destiny of Grinnell College has not only kept pace but has frequently set the pace for national academic development.

It was the first college in the United States to establish a department of undergraduate study in political science . . . first to separate the study of science from "natural philosophy" . . . first to adopt the English campus housing system without sororities or fraternities . . . and the first college west of the Mississippi to admit women as candidates for degrees.

Appropriately, Grinnell's athletic teams are nicknamed the "Pioneers." They were the first college teams west of the Mississippi to play intercollegiate football and baseball, to hold a track meet and to promote intramural sports.

However, a recent and excellent college brochure—from which much of this historical background is drawn—declares: "Grinnell takes pride in its pioneering past but stresses more its aca-

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Mr. Skidmore is a resident of Lakeside, Conn. Photos courtesy of Grinnell College.

Dr. Howard R. Bowen is the Grinnell College president.

College administrative offices are housed in new, modern Burling Library.

demic leadership, present and future."

Indeed, Grinnell's emphasis on academic excellence is refreshingly forthright. "The college," Dr. Bowen has written, "actively seeks a student body of gifted young men and women. The educational program is designed exclusively for students of high ability who are potentially qualified for positions of leadership or exceptional achievement. . . . To acquire and retain an excellent faculty, the college provides whatever salaries, fringe benefits and working conditions are necessary. 'Faculty salaries' is the budget item of highest priority."

Independent Study

From the cursory perspective of a brief visit to the campus, the impact of these policies produces something akin to mixed emotions. Clearly, Grinnell is maintaining its academic excellence with commendable effectiveness for its "ideal" student enrollment of more than eleven hundred. In keeping with its pioneering tradition, Grinnell continues to refine new concepts of "independent study and creative work on an individual basis under faculty supervision."

There is, however, an equally clear de-emphasis of certain aspects of Grinnell's historic church relationship and on first appraisal one wonders if Grinnell is quietly pursuing the course toward "disassociation" taken by some of her illustrious "sisters."

To be sure, Grinnell College enjoys a close and warm relationship with the Congregational Christian Conference of Iowa. Dr. Judson E. Fiebiger, superintendent of the state conference, is a trustee of the college and is credited with long years of significant service.

In recent years the college has also maintained an association with the Protestant Episcopal Church.

Still, except for acknowledging traditional ties, Grinnell does not state explicitly that it is a Christian college and does not include among its expressed purposes the propagation of the Christian faith! In stating the reasons for avoiding such phrases as "Christian college" or "church college," Dr. Bowen makes a serious charge. "There is an unfortunate tendency," he says, "for some institutions to substitute piety for educational excellence and to trade on the word 'Christian' in attracting students and financial support. As a result, most colleges of high standing do not emphasize Christianity or church-relatedness."

Does this mean that Grinnell ignores religion? Quite the contrary.

According to Dr. Bowen, it means that a comprehensive program of religious services and activities is conducted in a perspective that does not isolate religious practice from the milieu of daily affairs or separate personal religious conviction from its application to day-to-day activities. Further, it indicates recognition of the peculiar sense in which "the search for truth is a lifelong process" in which the college can only hope to do its part along the way—holding nothing back and applying "no compulsion."

The results, as nearly as they can be assessed, are impressive. Compared with some church-related colleges, Grinnell appears to function with a minimum of regulation and with commendable reliance on individual integrity in campus conduct.

Religious Beliefs

There is no significant lack of student participation in religious activities and, interestingly enough, an unusually high percentage of the students have acknowledged in recent surveys that their experience at Grinnell has had decisive effect on their religious growth.

If there is an indictment implicit in Dr. Bowen's candid interpretation of the college-church relationship, it would seem to be leveled not only at institutions that "trade on piety" but at the alarming number of individuals—including many church members—who appear to conclude that church relationship is synonymous with academic inferiority—and who have thereby created certain liabilities for a college that speaks proudly of its heritage!

It can emphatically be said that such an assumption is unsupportable. Grinnell College offers convincing proof in the form of academic excellence in an environment conducive to sound and authentic religious growth!

BOOKS

THE SUBURBAN CAPTIVITY OF THE CHURCHES

By Gibson Winter *(Doubleday and Co., $3.50)*

If one were to coin a retort-in-kind to Ogden Nash's celebrated poem

The Bronx?
No, thonx.

it might read as follows:

Suburb?
Absurb.

But no such facile criticism will fit the searching and stinging analysis that Gibson Winter presents in this new book. In a word, we in the churches are obsolete and doomed in twenty to twenty-five years if we perpetuate the failures of communication that have occurred in the modern metropolis. While the focus is entirely Christian, the book sheds light on the central problems of contemporary life resulting from the fragmented enclaves we have built into our middle-class status-seeking in the metropolis, with its concomitant separation of home and job. Our residential patterns are so insulated from the wholeness of the metropolis, says this sociologist from the University of Chicago Divinity School, that the churches have become infected with the same viruses of "privatization" of life, and in their ministries they tend to spread rather than check the infection.

The scholarship is unassailable, the language impassioned and the union of prophet and sociologist quite remarkable. This is, in fact, a very important book from which there can be no escape because the devastating facts are placed in uncompromising juxtaposition to the demand that the church exercise a ministry of mission to the public as well as the private needs of men. "Difficult as it is to face the call of mission when one has settled like Jonah under a booth east of the city, the church-as-ministry or the church-as-mission is the only obedient and true form of the church."

Professor Winter argues with impressive documentation that "the metropolis has become an interdependent whole without adequate internal processes of communication to provide stability and direction." This breakdown of communication created "a search for insulated neighborhoods" and "segregation became the path to stability." "The churches entered a period of suburban captivity . . ." which in reality is a captivity by middle-class values and mores. Contending that "the attempt to perpetuate the local parish or congregation as a basic unit of the Christian church is doomed to failure," the author believes that "the attempt to maintain such institutions from 1870 to 1950 simply led to an exodus from the central city and will lead in the next few decades to the collapse of the congregations that are being started each week."

As a solution to the renewal of the metropolis, which he feels can only be accomplished by an inclusive ministry that cuts across all racial, social and class divisions, he proposes radial or sector ministries reaching out from inner city to suburb, buttressed by lay training centers and ministering to nonresidential structures of society (hospitals, industry, universities *et al)* with several centers under a common council or governing body representative of many diverse class and cultural groups.

Whatever one may think of the specific proposals and their acknowledged difficulties, Professor Winter has performed a signal service to Protestantism by his insistence on the need for recognition of the interdependency of the metropolis. The need for new patterns of ministry cannot be denied and someone must pioneer a sector-type ministry to test its potential for renewal of both church and community.

Congregational Christians can be especially grateful for Professor Winter's extensive references to the work of Dr. Yoshio Fukuyama, secretary for research of the CC Board of Home Missions, and the basic studies of the Institute of Social and Religious Research under the direction of the late Harlan Paul Douglass. This book will stir up controversy in the religious world; it ought to result in a major ecclesiastical revolution. If we are nearing a new era of reformation, Gibson Winter surely qualifies as one of the John Husses of this century. By all means read *The Suburban Captivity.*

Joseph W. Merchant
Secretary for the urban church,
CC Board of Home Missions.

CONTEMPORARY PASTORAL PRAYERS FOR THE CHRISTIAN YEAR

By Nathanael M. Guptill *(Christian Education Press, $2.50)*

It is a delight to read these prayers—so much so that one has to remind oneself that they are meant to be prayed, indeed, were prayed. This is a book of prayers that were offered as the "pastoral prayers" in services of worship conducted by the author, now co-secretary of the United Church, associate minister of the CC General Council and head of its Department of the Ministry. The author is obviously steeped in the language of liturgical prayer and the Scriptures, and has disciplined himself both to read and to write prayers, seeking to combine the ancient language with the needs and patterns of our daily living.

The prayers are contemporary in that they refer to the comforts we enjoy in our middle-class homes, the blessings of our American life and the need to remind ourselves of the pain and wants of others. Fortunately, they are quite sensitive to the needs and sufferings of the world.

There could perhaps be more of the spirit of acknowledging God's righteous judgments upon us and of seeking his forgiveness. The social note is not missing, but there is too little sense of the terribleness of our corporate (or individual) guilt. Perhaps in actual usage there was a separate prayer of confession in the services, and the pastor wished to keep these prayers on a more positive note. They are much more relevant than most prayers, and although sometimes dated by their references they can be readily adapted.

The language and style are excellent. Each prayer is made in three or four sections, and again and again one comes upon a short section, in collect form or nearly so, that does not contain a single adjective. This is strong and vigorous writing; seldom does the petty or sentimental expression slip in. It is never abstruse. The thought is clear and sometimes poetic.

There is a certain amount of subjective expression—"our" situation, how "we feel" and the like. And often the excellent intercessions are varied with "we pray for one another, that nobody may leave this place without a glimpse of thy beauty, a sense of thy forgiveness, a supply of thy grace sufficient for the week" (page 6) or "mend us each, O God, that there may be no weak links in our chain of fellowship" (page 106).

The liturgical purist will wince at some of the Sundays listed in the "Christian year." In this respect the prayers reflect the character of contemporary church life—Rally Day, World-wide Communion Sunday (which, perhaps, has a unique claim), Canvass Sunday, Boy Scout Sunday, Great Birthdays, Installation Sunday and the like. Yet the prayers for these Sundays are surprisingly general and acceptable. One for Canvass Sunday, for example, has only rather indirect references to giving. In fact, it is surprising to me how skillfully the traditional language is blended with modern words and concepts.

Pastor and layman alike will find these prayers useable both to kindle the imagination for public prayer and to be prayed again when fitting. Keep the book close at hand.

Purd E. Deitz
General secretary,
Board of National Missions (E and R).

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

I am not given by nature or rhetoric to replying to articles in magazines and newspapers but the piece by Shirley E. Greene, "Heritage and horizons in town and country" (Herald, *May 4*) raised some hackles that will only be calmed by writing this rejoinder.

I felt that the first part of the article in which Mr. Greene admitted the existence of rural slums, the scandal of denominational provincialism and rigid traditionalism marked him as a man with a balanced view, but later he revealed his true bias with disturbing clarity.

In referring to the fact of urban development, he spoke of the "man-made abomination that is the modern city" and thus he aligned himself with the prevalent mood of a frustrated Protestantism that having been raised on the farm is fearful and distrustful of the city. This is the real plight of Protestantism as it faces today's America. It is a small-town pastoral religion unable to translate the rural imagery of nineteenth-century America or the value judgments and mores of village America into terms that are relevant to urbanized and industrialized society.

I'm tired of the *ad nauseum* diatribes against the city as if it were an "adjunct to hell" or a "cancer on the body of the earth." This is at least part of the reason for the church's ineffectiveness in the urban situation, because deep down we believe that the "city" is an immoral and undesirable phenomenon to be endured or escaped. . . .

Until the leadership of Protestantism sees in the city not only a Babylon but a New Jerusalem, not just hell but the glory of God, not just the "city of destruction" but the "city of redemption," we will never be able to speak the "good news" to the inhabitants. They will continue to ignore the "village" church and the "small-town" fellowship set down in the midst of New York City, Chicago or San Francisco.

If Mr. Greene's article is indicative of the responsible leadership of the United Church as it looks toward the future, there will not be any "horizon" worth contemplating in the great urban regions of our nation.

Howard Moody
Minister, Judson Memorial Church.

★

Grant, Neb.

TO THE CO-EDITORS:

The columns of *United Church Herald* bring the announcement of the nomination of Mrs. George E. Kahlenberg for the office of moderator of the CC General Council. It is my joy to second her nomination. She will perform the duties of that distinguished office with a high degree of skill, dignity, intelligence and good humor.

George B. Hastings
Former moderator,
CC General Council.

★

Chillicothe, Ill.

TO THE CO-EDITORS:

Again the April 20 issue of *United Church Herald* was a masterpiece in the liberal religious field. Herman F. Reissig's article "This is our world and our obligation" was sharp like a two-edged sword! I am convinced that Mr. Reissig is one of the great prophetic voices of our time.

Elium E. Gault
Minister,
Plymouth Congregational Church.

★

Oak Park, Ill.

TO THE CO-EDITORS:

May I speak a special word of appreciation for the article "The monstrous injustice of slavery" by Prof. Kenneth A. Bernard in the April 6 issue of *United Church Herald?*

The current national Civil War memorial observance is much in our minds in places such as southern Illinois. This article is the sort of summary interpretation of the deep meanings of that chapter in our history that is most helpful to sincere and thoughtful church members as they participate in the more surface commemorations of the conflict.

Pilgrim Congregational Church in Mound City, Illinois, has an imaginative project for the Civil War commemorations in this area. Reprints of the *Mound City Gazette* for August 22, 1861, including a vivid account of the Battle of Bull Run are available for sale at fifty cents a copy. For more information, readers may write to Pilgrim Congregational Church, Mound City, Ill.

C. Theodore Roos
Associate superintendent,
Illinois CC Conference.

Dover, Del.

TO THE CO-EDITORS:

It is still not too late for Christians to protest against their government's flagrant acceptance of the doctrine that the end justifies the means, as most clearly evidenced in the recent invasion of Cuba. Are we now committed as a matter of foreign policy to a form of action we consider odious when practiced by the Russians? Do we have the right, when judged by our moral position, to interfere in the internal affairs of the Cuban people? . . .

Of all the courses of action open to us, and there are many, this is the most repugnant, for it is morally cynical and makes a virtue of hypocrisy. I yield to no one in my repugnance of communism and therefore it seems to me all the more necessary that we do not emulate its tactics.

We shall be meeting in conference and synod shortly and there something must be said or we are condemned by our silence to impotence. I propose that a resolution be presented that would express our abhorrence of interference with the internal affairs of another nation through armed interventions such as we attempted with Cuba; that we urge our Congressmen to implement at once the aid program now before them for Latin America; that we seek means of living with the Castro regime in an atmosphere of coexistence and that we seek the reformation of the Cuban Government through peaceful means. . . .

Robert W. Duke
Minister, People's CC Church.

★

Reading, Pa.

TO THE CO-EDITORS:

In the March 23 issue of *United Church Herald* Dr. Wagner comments that 1959 was a low point in the growth of E and R membership. This statement should awaken every member of the church to the need for a more intensive evangelistic effort . . . by both members and pastors.

In the early days of our church association it was believed that the minister held the key to securing new members and he devoted a large portion of his time to this part of the work. Then came the laymen's movement when emphasis was laid on the importance of laymen. . . .

It seems that the time is past due when ministers must become more active in this part of the work. This is absolutely necessary, even if it means throwing out the window many of the extraneous things that clutter up their schedules and make the church a machine instead of God's instrument for the redemption of man.

During the laymen's movement we heard from the pulpit: "This job is yours." Let us now hear from the same pulpit: "This job is ours."

Paul S. Hangen
Elder, Second Reformed Church.

The Biennial Meeting of the Board of Home Missions

The twelfth biennial and twenty-fifth annual meeting of The Board of Home Missions of the Congregational and Christian Churches will be held at 2:00 P.M. on Thursday, June 29, 1961, at the Bellevue-Stratford Hotel, Philadelphia, Pa., in conjunction with the meetings of the General Council.

NEWS

WITHIN THE UNITED

AIR FORCE BASE HAS CONFIRMATION SERVICE

U. S. Air Force

A UNIQUE confirmation service took place at the United States Air Force Base at Westover Field, Massachusetts, when Chaplain John F. Smeltzer, whose ministerial standing is in the E and R Church, received a group of twenty young people *(see photo)* into the church by rite of confirmation and then welcomed them into the fellowship of the churches of their choice. The confirmands united with churches in nine different states. All are children of Air Force personnel stationed at the base but retaining membership in their home churches. More than five hundred persons attended the confirmation service held in the base chapel on Palm Sunday.

"This represents the kind of experience that is going on in many of our Armed Forces chaplaincy activities," was the comment of Dr. Harold H. Wilke, executive secretary of the E and R Commission on Church and Ministry, under whose general supervision E and R chaplains operate. "Military personnel and their families are in many instances able to participate in normal church activities much as they would if they were in civilian life."

AREA WORKSHOPS TRAIN CHRISTIAN EDUCATION LEADERS

THE Christian Education Associates of the United Church of Christ has entered the second phase of its development as a national corps of trained and committed Christian-education leaders.

Two area workshops—the first of eighteen to be held across the country this year—were conducted in New England last month. The first workshop was at Pembroke, N. H., under the direction of the Rev. Howard F. Boardman *(second from right)*, secretary of the Department of Leadership and Field Program of the CC Board of Home Missions, and national C.E.A. coordinator. Director of the second workshop at Framingham, Mass., was Loren Walters *(far right)*, director of leadership education for the E and R Board of Christian Education and Publication.

The purpose of these area training schools is to promote a gospel-centered group life in which the individual may increase his own faith, and to generate a type of leadership that will reproduce itself in many ways in the denomination's area activities. The associates are available for Christian-education leadership counsel.

As in the national C.E.A. workshop at Lisle, N. Y., earlier this year, the area workshops emphasized the importance of "growth and change of leaders as Christian persons" and their increasing "understanding and perception of other persons."

Although C.E.A. was founded as a "continuing, sustaining fellowship," one of its major tasks in the immediate future will be to help to interpret the new United Church Curriculum. This curriculum, a product of years of research, writing and testing, is being introduced into the churches on a staggered schedule extending into 1963. The kindergarten materials have recently been made available. It is, an eminent churchman has said, "a new kind of teaching" calling for "a new kind of Christian education leadership." This leadership the C.E.A. will help to provide.

UCC CAMPUS MINISTER AWARDED DANFORTH FELLOWSHIP

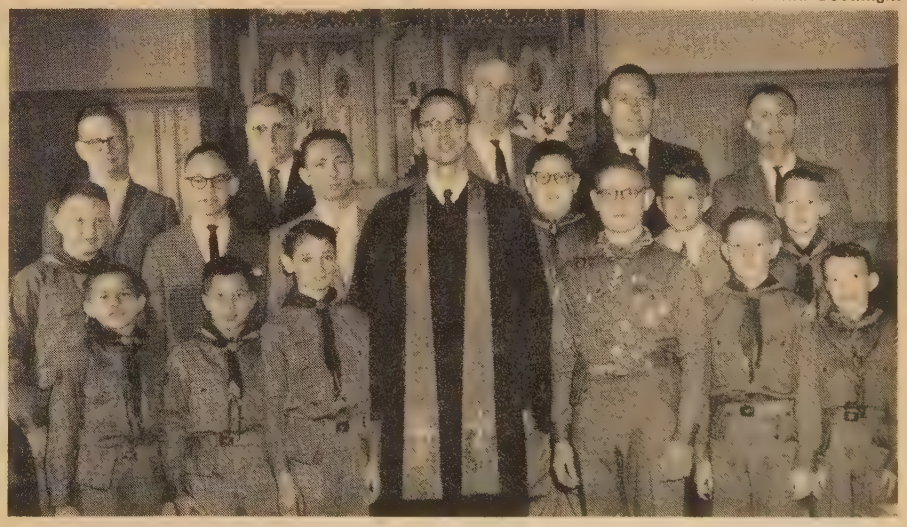
THE Rev. Kenneth A. Friou of Madison, Wis., a Congregational Christian clergyman serving as campus minister for the United Church of Christ at the University of Wisconsin, was recently awarded a Danforth Fellowship. He will use it for advanced study in the University of Wisconsin's philosophy department.

This fellowship provides for a full year of graduate work at any accredited university or seminary in the U. S. It is given to campus ministers who in their work have shown a marked desire to relate the Christian faith to the contemporary "crisis in American education."

Mr. Friou has had a distinguished career at the University of Wisconsin and has recently been a guest speaker on several other campuses. Photo, taken during a recent visit to Talladega College, Talladega, Ala., shows Mr. Friou *(right)* in informal conversation with two Talladega seniors, Randolph Edmonds *(left)* and Dennis Roberts *(center)*. Mr. Edmonds, Tallahassee, Fla., is president of the student senate. Mr. Roberts, Montgomery, Ala., is the recipient of a Woodrow Wilson Foundation Fellowship.

MEN'S GROUP SPONSORS BOY SCOUT TROOP

Aurilla Goodnight



MEN'S GROUPS in the church that are looking for a challenging project to which to apply their energies may well consider their responsibility to the boys in the community. When the Churchmen's Brotherhood at Trinity E and R Church, Conover, N. C., recently became concerned about the neighborhood's failure to provide creative and challenging activities for boys, the men moved with determination to reactivate the Boy Scout troup at the church, which had become dormant for lack of support.

Trinity's pastor, the Rev. Edwin M. Alcorn, is enthusiastic about the cooperation the men of the Brotherhood chapter continue to give in their work with boys. He writes: "They have really taken hold. At the past two meetings of the county Court of Honor, from 60 to 75 per cent of the boys in the church troop have been up for advancement, and on both occasions they have captured the attendance award."

Photo was taken on Boy Scout Sunday at Trinity Church and shows Mr. Alcorn with members of the troop committee and some of the boys in the troop. Scoutmaster of the chapter-sponsored troop is C. Douglas Smith *(third from left, second row)*. George Muse *(second from right, back row)* is president of Trinity's Churchmen's Brotherhood and E. Hampton Schell *(far left, back row)* is chairman of the troop committee. Also shown in photo are committee members E. Ray Timmerman and Earl Sipe and Assistant Scoutmaster W. Paul Smith.

Trinity men are not only active in their area Churchmen's Brotherhood Federation but supply important lay leadership for all of Southern Synod. National Vice President Thomas Harville of Lenoir, N. C., and Marcus Crotts of Winston-Salem, N. C., represent the National Churchmen's Brotherhood among the chapters of Southern Synod. The Laymen's Fellowship in many Congregational Christian churches also sponsors work with boys.

Continued on next page ▸

CHILDREN'S HOME DEDICATES NEW COTTAGES

SMITH COTTAGE *(see photo)* is one of two identical cottages dedicated recently on the campus of Nazareth Children's Home (E and R) at Rockwell, N. C. Smith Cottage is for boys from 12 to 17 years of age, and its companion, Lyerly, is for boys 6 to 11 years of age.

Each cottage houses sixteen boys with two boys assigned to a room. Between each pair of rooms there is a bathroom. In addition to a private apartment for the house parents, each cottage also has a study room, laundry room, "mud room," TV and recreation room and living room. The TV room is equipped with an apartment-size oven range, refrigerator and kitchen sink unit.

Approximately 500 people from supporting churches in the area attended the dedication services and open house at which the Rev. Robert E. Myers of Rockwell, pastor of the Crescent Charge in Southern Synod, gave the dedicatory address.

Nazareth Children's Home is one of twelve children's agencies affiliated with the Commission on Health and Welfare of the Evangelical and Reformed Church. It was founded in 1906, when Mary P. Abbot and four children moved into the superintendent's home.

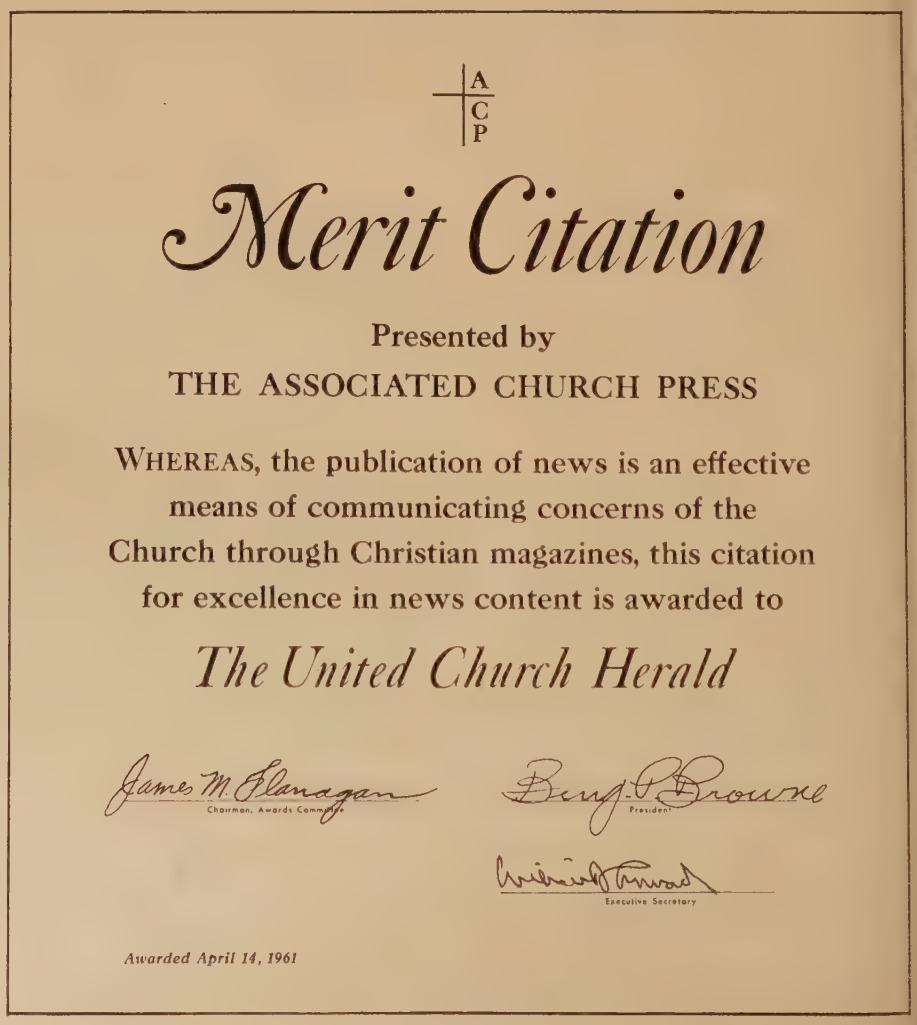
Today, after more than fifty-four years, the institution occupies eight buildings located on a 295-acre farm near Rockwell. Charles F. Beidler, the superintendent, and nine staff members supervise the fifty-five children who are presently living on the campus. It is the hope of the board of control that two new cottages for girls can be built in the near future as soon as additional funds become available.

UNITED CHURCH HERALD WINS CITATION

United Church Herald was among fourteen publications receiving awards and citations at the annual meeting of the Associated Church Press held last month. These were the first national awards to be made by this organization in a decade. More than 160 Protestant and Orthodox publications with a total circulation of 16,000,000 are affiliated with the A.C.P.

United Church Herald was cited "for excellence in news content." Similar citations were given to the *Lutheran Standard,* national organ of the American Lutheran Church, and to *The Christian,* published by the Disciples of Christ. Designed to encourage the wider use of news in religious periodicals, the citations stated that "the publication of news is an effective means of communicating concerns of the church through Christian magazines." Working with the special awards committee was Dr. William H. Taft, journalism professor on the staff of the University of Missouri's School of Journalism, who served as judge.

Top honors also went to *Together,* monthly magazine for Methodist families; the *Christian Century,* undenominational weekly; and *This Day,* a monthly of the Lutheran Church—Missouri Synod. Keynote address at the A.C.P. meeting was given by Dr. Howard Schomer, president of Chicago Theological Seminary. *United Church Herald* was represented at the meeting by Theodore C. Braun, co-editor, and J. Martin Bailey, director of promotion, advertising and circulation. They accepted the citation on behalf of the entire *Herald* staff.



A
C
P

Merit Citation

Presented by

THE ASSOCIATED CHURCH PRESS

WHEREAS, the publication of news is an effective means of communicating concerns of the Church through Christian magazines, this citation for excellence in news content is awarded to

The United Church Herald

James M. Flanagan
Chairman, Awards Committee

President

Executive Secretary

Awarded April 14, 1961

UNUSUAL PROGRAM UTILIZES VARIOUS ART FORMS

THE USE of varied art forms to communicate the Lenten theme provided an unusual series of Lenten programs in the churches of Darien, Conn., drawing upon the larger community for talent.

The Sacred Dance Choir of the First Congregational Church, directed by Mrs. Jeanne Burt Fuller, presented one of the services. The Rev. Alfred G. H. Schmalz is minister of First Church. Other services consisted of a concert reading of Pär Lagerkvist's play "Let Man Live" by the Norwalk Drama Guild; a sound movie "The Great Adventure" shown in a public school auditorium; a performance of two scenes from "Family Portrait" by the Lenten Players of Darien, presented in the chancel of the Episcopal church; and the more traditional musical vehicles of a cantata by the combined church choirs and a hymn festival. A religious arts exhibit with paintings and sculpture by amateurs and professionals was held during the same period.

"Family Portrait" is a tender and moving portrayal of Jesus' family and the impact of the Crucifixion on their lives. It was written by Lenore Coffee and William J. Cowen. On this occasion it was performed by a local cast, all of whom have had considerable experience on the legitimate stage and in radio and television.

In the photo at right are Wiley Patterson Reis *(left)* as Mary the mother of Jesus, and Flora Campbell Cutler, playing Mary Magdalene. Mrs. Reis has made a number of stage appearances and has conducted her own radio program. She directs the junior choir at the Congregational church. Mrs. Cutler, who is on the church's music committee, has appeared extensively on the stage and on television, including a spring performance on the U. S. Steel Hour and three years in the title role of "Valiant Lady" on CBS-TV. The program was arranged by the Darien Church Council, which includes First Congregational Church of Darien, the United Church of West Norwalk (Congregational Christian), St. Luke's Episcopal Church, the Noroton Presbyterian Church and the Darien Methodist Church.

Bob Berger

HISTORIC RYE CENTER CHURCH DEDICATES NEW BUILDING

James A. Perkins

ON Meeting House Hill at Rye Center, N. H., a fourth church has just been erected and is being dedicated this spring. The third meetinghouse, built in 1837, was destroyed by fire two years ago. The first and second churches on approximately the same site, erected in 1725 and 1755 respectively, were typical New England meetinghouses. Both were built by the town and were used for worship and town meetings.

The first meetinghouse was erected after the residents of the community petitioned the Governor of the Province of New Hampshire to set off a precinct for maintaining a minister, raising and gathering taxes and carrying on the affairs of the town or parish. Thus the primary urge to form the Town of Rye was a religious one. Tradition has it that when preparing to build the meetinghouse, the people actually yoked man with man to haul the timber required for the construction of the building, either through want of oxen or for some unknown reason. The formation of a church had a powerful, unifying influence in the newly created town.

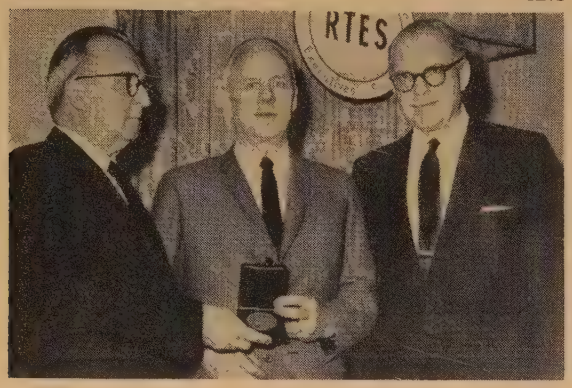
A second meetinghouse replaced the first one, badly in need of repairs. Prior to 1800 this church was known as "The Church of Christ at Rye." The Congregational Society, formed in 1836, erected the third church following the sale by the town of the older building. Meeting House Hill is an ideal site for a church. Its location on a high point of land was no accident. During the eighteenth century Indians could not approach at worship time without being seen. In 1814 the appearance of a British man-of-war off Rye Harbor was observed by a sentry in the church belfry and the bell was rung to summon the Rye Minute Men to arms. As early as 1850 the United States Coast and Geodetic Survey recorded the church spire as an official triangulation station.

Following the great fire of 1959, Congregational parishes in neighboring towns immediately offered help. Members of the Pilgrim Fellowship started the new building fund by donating their two years' savings for a trip to the United Nations. In less than six months the building fund grew to $200,000. The first services in the new building were held on Easter Sunday *(see photo)* with an attendance of more than 750.

NEWS of the WORLD

NATIONAL COUNCIL RECEIVES BROADCASTING AWARD

RNS



THE National Council of Churches' Broadcasting and Film Commission has received the 1960 George Foster Peabody Award for Radio-Television Education for its numerous contributions to religious broadcasting.

Dr. S. Franklin Mack *(center)*, the commission's executive director, noted in accepting the honor that "this is the first such award given to a national religious body." Presenting the award were Dean John E. Drewery *(left)* of the University of Georgia's Henry W. Grady School of Journalism, and Bennett Cerf *(right)*, noted publisher and chairman of the Peabody awards board.

The N.C.C. commission was cited particularly for four programs. These were "Look Up and Live," produced in cooperation with CBS-TV, directed to a youth audience; "Frontiers of Faith," produced with NBC-TV, designed for the unchurched; "Pilgrimage," in cooperation with ABC radio, which has featured discussions on Christianity and communism; and "Talk Back," a series of filmed programs released over 135 TV stations and supplemented with live discussions by local clergy and civic leaders. "Pilgrimage" also was awarded a George Washington Honor Medal from the Freedoms Foundation of Valley Forge, Pa. The Peabody awards, named after the late banker-philanthropist, are given in recognition of distinguished achievement and public service in the radio and television fields.

CHURCHES CONFER ON U.S. IMMIGRATION POLICY

A STATEMENT adopted unanimously at the close of the National Consultation on Immigration Policy in the U.S. was sharply critical of the quota system applied to refugees and displaced persons seeking to enter this country. The 160 voting delegates declared: "We are critical and ashamed of the present basis of our quota system" based on the white population of the U.S. as of 1920. The statement strongly urged its abandonment or "drastic revision" to eliminate racial or regional discrimination in the application of quotas.

The two-day consultation was co-sponsored by Church World Service and the Department of International Affairs of the National Council of Churches. The statement was drawn up following a study of the findings of five workshops on various aspects of U.S. immigration laws and problems of migration, overpopulation and allied subjects.

Speakers at the consultation included Under Secretary of State Chester Bowles, Senator Kenneth B. Keating (R., N. Y.); Representative Francis E. Walter (D., Pa.); Roswell P. Barnes of the World Council of Churches; and the United Nations High Commissioner for Refugees, the Hon. Felix Schnyder.

Senator Keating called on President Kennedy to take the lead in a reappraisal of U.S. immigration policy. "A positive policy," he said, "would have a tremendous impact on U.S. foreign policy." He paid tribute to Church World Service, whose "positive approach to refugee matters has been one of the main factors in preserving the undistorted American image abroad."

Congressman Walter announced to the group that he had introduced a new omnibus permanent immigration bill in the House, which would pool unused quotas for the use of relatives of U.S. citizens and lawfully resident aliens. It would also provide for permanent laws concerning admission of adopted orphans.

Photo shows Congressman Walter *(right)* with other participants in the consultation *(left to right)*: James MacCracken, director of immigration services, Church World Service; John Hanes Jr., former administrator of the Bureau of Consular and Security Affairs; Representative John V. Lindsay (R., N. Y.); and Dr. Reginald H. Helfferich, executive secretary of the Commission on World Service of the Evangelical and Reformed Church.

BRIEF REPORTS OF ECUMENICAL INTEREST

PUBLISHERS OF *The New English Bible, New Testament,* report that a second printing of one million copies was ordered only two weeks after the first printing. Completed after twelve years of work by a group of English scholars under the direction of a Joint Committee of the Churches of the British Isles, this translation into the modern idiom is reported to be a best-seller everywhere *(see photo).*

RNS

Release of the new English translation has revived discussion among German Protestant church leaders as to the need of a similar translation of the Bible into modern German. The official and only valid translation presently in use in all German Protestant churches is Martin Luther's. Several "revisions" have been made but they still adhere largely to the original in style and phraseology. The latest revised version of Luther's translation of the New Testament was completed in 1957 and is due to go to press shortly. A similar revision of the Old Testament is expected to be completed by the end of this year.

Leaders of the 1961 *Kirchentag* have announced their decision to hold the all-German Protestant assembly in Berlin on July 19-23 despite a denial of permission by German Democratic Republic (D.D.R.) officials to have any *Kirchentag* events in the city's east sector. *Kirchentag* organizers turned down a counterproposal of the D.D.R. state to reschedule the gathering in Leipzig. They said the Government "gave no guarantee that all the leading churchmen would be able to attend." The *Kirchentag* is a lay feature of German Protestantism that developed after the war.

Protestants are not consistent in their opposition to Federal aid for parochial schools, according to Dr. Franklin Clark Fry, president of the United Lutheran Church in America and of the Lutheran World Federation. They have compromised themselves, he said, by accepting Federal loans for church colleges and Federal grants for church hospitals. However, he told a group of students at Northwestern Lutheran Theological Seminary that a distinction can be made on the grounds that higher education sponsored by church groups is devoted more to pursuit of truth and advancement of knowledge, whereas in church-sponsored primary and secondary education there is more emphasis on indoctrination.

Ten Protestant leaders and the general secretary of the Massachusetts Council of Churches have invited officials of the controversial John Birch Society and other anti-Communist groups to join in a study of the best way to combat totalitarianism. Many persons in these groups are "doubtless deeply dedicated," according to Dr. Forrest L. Knapp, a CC clergyman who is secretary of the 1,800-church council, but some of their efforts "take extreme forms, and the danger arises that our freedoms will be destroyed by the process of preserving them." Joining with Dr. Knapp in the invitation was Dr. Albert J. Penner, minister and president of the Massachusetts Congregational Christian Conference.

Dr. John Scott Everton, one-time professor of religion and dean of the chapel at Grinnell (Iowa) College, has been named by President Kennedy as U.S. Ambassador to Burma. An ordained Baptist minister, he is a member of the Chappaqua (N. Y.) Congregational Church.

A pledge of "fullest fellowship" between the World Council of Churches and member churches and other churches in South Africa working for a just solution of the country's race problem was made by Dr. W. A. Visser 't Hooft, W.C.C. general secretary. His pledge was contained in a statement issued following the withdrawal from World Council membership of the Dutch Reformed Church of the Transvaal, largest of the Dutch Reformed bodies in South Africa. This action was taken in protest against the findings of a W.C.C.-sponsored conference of church leaders in Johannesburg last December, which criticized various aspects of the South African Government's apartheid (racial segregation) policy. Similar action withdrawing from the World Council was taken earlier by the Dutch Reformed Church of Africa. This left only the Dutch Reformed Church of the Cape Province represented in the council, and there is strong agitation for it also to terminate its membership.

Every year the welfare board of the Evangelical Church in Germany selects a locality that suffered heavy war damage to be the object of a church reconstruction collection in all German churches. This year the East Zone town of Neubrandenburg has been designated "1961 Church Rebuilding Town." Since 1953 German Protestants have contributed to rebuild churches in Dresden, Frankfurt-on-the-Oder, Magdeburg, Rostock and Dessau, all in the Soviet Zone.

REINHOLD NIEBUHR

(Continued from page 9)

that money could buy; the anxious figuring with the few dollars left after a family of six had been fed and clothed on $1,200 a year; the question of the justice involved in giving one child out of four a present that could not be duplicated for the others. Fortunately, Gustav Niebuhr was a man of common sense as well as erudition. Besides, like anyone involved in the political scene, he had contacts. One of them was the village blacksmith. So, along they went, man, boy and little red sled, to the clanging, spark-filled workshop where, for an explanation and a pittance, the great smudged hands attached a set of metal runners.

"What a blessed thing genteel poverty can be," Reinhold Niebuhr later said. "I felt that father was doing something special just for me. If he'd had less money, he couldn't have done it; if he'd had more money, it wouldn't have meant so much."

"Genteel Poverty"

The minute school was out the next afternoon, Reinhold headed for the big hill. By the time the other boys arrived he was ready for a race. With laughter they accepted his challenge, and with chagrin they saw him speed past them far out onto the ice.

Other times, however, the "genteel poverty" appeared less "blessed." Food was adequate but not abundant at the Niebuhr table, while the guests were likely to be more abundant than adequate, at least from Mrs. Niebuhr's point of view. One evening a very young "Hem" (Richard) noted guest after guest arriving for dinner when his favorite food, sausages, was being served. By the time the plate reached him, it was empty. Another time Reinhold, who loved cheese, was served early, but in his hurry, he reached for it with his left hand. His father, who was trying to break him of left-handedness, rapped him smartly over the knuckles. The boy interpreted the gesture as meaning he was not supposed to have that much cheese.

In a rage, he stormed out of the dining room. After the meal his mother came upstairs and Reinhold complained that his father wanted to starve him. "I'm going to get rich some day! I'm going to buy myself all the cheese I want! And I'm going to buy *you* all the cheese *you* want!"

When she reported the misunderstanding to her husband, he promptly went and talked to the boy, and apologized for such part of the misunderstanding as was his fault. The example of honest contrition was a part of Reinhold Niebuhr's life from early childhood. Fifty years later he told a young man thinking of entering the ministry: "If my father had not had grace, I would not have been a Christian—or if he had been secular, and without grace, I might have rebelled and become a Christian. But who knows? That's human freedom." . . .

This was, after all, the period when children were supposed to be seen and not heard, but Pastor Niebuhr thought otherwise. Florence Denger, the daughter of a neighbor, was in her mid-teens when the pastor started giving her individual catechism instruction. One day she summoned courage to tell him of her doubts about God. Gustav Niebuhr listened carefully and then confessed that he too was still subject to doubts, so much so, in fact, that at times he considered himself a Doubting Thomas. This admission from an adult, and a minister as well, was so reassuring to the girl that half a century later she remembered it and credited him with having helped her establish faith enough for a lifetime.

To his own children, Gustav Niebuhr's faith was communicated less by explicit instruction than by implicit assumption. Taken for granted, for example, was the daily recognition by parents with their heads bowed of the source that was higher than they. . . .

A student spending the night with the Niebuhrs wrote: "I sensed that the home was a happy and harmonious home, not puritanical but wholesome with acceptance and enjoyment of the experience of family ties." A minister who also visited about this time said that he had been particularly interested in Gustav Niebuhr's "give and take at home." . . .

But try as Gustav Niebuhr might to be the opposite of his own father, he had absorbed too many of the "Prussian" assumptions to be able to free himself entirely of them. There are family memories of very mildly erring sons being sent for protracted periods in the downstairs washroom. Once Pastor Niebuhr forgot he had thus incarcerated Walter and went off on an errand; Walter always remembered not so much the hours in the washroom as the extent and depth of his father's woe when he returned and found what an injustice he had unintentionally perpetrated. And in regard to his only daughter, it simply never occurred to Pastor Niebuhr that a girl might be interested in the kind of professional training he was planning for the boys. As Reinhold Niebuhr tells his classes today: "We must never forget how powerful our unthinking assumptions are."

Reinhold's relation with his father was perhaps the most congenial of all the sons. Hulda recalls that "Father talked to Reinie quite early about the problems of the ministry," and as Reinhold Niebuhr told the interviewer: "Father had a great passion for egalitarianism and American freedom, which for him particularly meant freedom in the family. . . . I have a very vivid memory of the impression he made upon me as an adolescent boy in consulting me about whether he should accept a call to a church in another town."

The call to Lincoln, in central Illinois, had come in 1902, the year that Henry Ford's motor company was established and the year also that a 10-year-old boy chose his career. He was walking home with his father after a local celebration in which Gustav Niebuhr had taken a leading part.

"Have you thought, Reinhold, about what you want to be?"

"Yes."

"What?"

"A minister."

"Why?"

"Because you're the most interesting man in town."

There may have been a smile hidden among the plentiful russet whiskers, but Gustav Niebuhr's answer was serious. "Then you must study Greek," he said. "We'll have a lesson every Saturday." . . .

Religious Overtones

The parsonage of St. John's Church in Lincoln was a rambling porch-enclosed house with a large yard and a barn or buggy shed. Mrs. Niebuhr gave the boys heavy ropes to hang from the barn rafters and old mattresses to tumble upon. Particularly exciting for the children, Hulda recalled, was the one night a month when both parents attended the board meeting of the Deaconess Hospital, and the children were free until all hours to play "circus" or "World's Fair" (modeled on St. Louis) or "Chautauqua."

"Walter was the leader, but Reinie was the actor. He loved to perform 'weddings' and 'baptisms' with gestures adopted from a certain Father Vaughan. 'Behold.' Up would go one arm. 'Here is a flower.' Up would go the other arm. 'I shall give you one of its petals.' Hurling motion. 'I shall fling it.' "

Looking back, Hulda smiles. "I'm sorry for children today who have to play under supervision. Our schoolwork was set, with lots of memorizing, but our play was free."

For Reinhold, the memories of the barn fused with the rote-learning at school to form an unusual bit of autobiography in *Beyond Tragedy:*

"I remember how wonderful was the experience of my boyhood when we ran to the barn, warned by ominous clouds of an approaching storm, and then heard the wind and the rain beating outside while safe and dry under the eaves of the haymow. The experience had actual religious overtones. . . . The words of the Psalmist, committed to memory . . . achieved a sudden and vivid relevance: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. . . . There shall no evil befall thee.' " . . .

Measure of Victory

(Continued from page 5)

be made manifest" *(II Corinthians* 4:10).

The word Paul uses here for "bearing" or "carrying about" is the same word from which "peripatetic" comes. It is not a passive word, but one of action. It is life that participates in the dying of Jesus, that is, in the self-giving that was incarnate in him. It is an imitation of Christ.

Surely nothing has led to greater fanaticism than to suppose that our sufferings are identical with the sufferings of God. There is endless self-deception in this, endless temptation to pride. No man can identify his sufferings with those of the incarnate word of God, and no one should be asked to do so. We live in a response to what we have been shown and what we have received in our faith in Christ. The only possible imitation of Christ is not an identification of ourselves with him, but an acceptance of the kind of response that we can make to what he continually does for us. That is the response of finite, tempted, sinning men. It is for God to say, not for us, whether such sufferings as come to us show forth the Lord's way.

But this means that we are released in the Christian life from false pretenses. We can respond where we are, knowing what the meaning of the spirit of love is, however inadequately we exhibit it. This is to say that in the perspective of the Protestant Reformers every man has a vocation, a summons from God to do where he is what God calls him to do as God gives him light.

No one can fully say for another where his vocation lies. This is finally a decision of faith, and each must make it. There is a man who has been a life-long invalid, whose radiant spirit has lifted the hearts of all who know him. He cannot engage directly in the political and economic struggles for justice. He cannot become one of the productive geniuses. But he is a center of spiritual life where God is making himself known. He has a vocation.

There is an administrator in government, dependent for his political life on the whims and compromises of party politics. He is having to make decisions that affect millions of lives, and he is certain that whatever he decides, he will injure some. Yet he is prayerfully seeking to do those things that will help hold a world together. He has a vocation.

In such a world every man has a vocation. Every part of our existence is a field upon which God meets us and calls us to himself.

To live in the Resurrection faith is to find that life in a world so separated and threatened with destruction can be good. We can find our way as we begin to learn the lengths to which love will go to reconcile and to heal. Life in this faith has found a new mode of being beyond present circumstance. One's real life is something deeper and more real than the surface of experience. It is knowing that neither death nor life can separate us from God, for our real lives are hid in him just as the real life of Jesus was hidden from all except those who learned of faith through him.

(3) Christianity has a special sense of time and history, both for the individual and for the human community. We live between an "already" and a "not yet." This is why the Holy Spirit must pray with us and speak what we cannot speak. *(Romans* 8) We have already been brought into the new life with its faith in victory over the world. We stand in the midst of death and life upon that which is subject to neither, but which overcomes them. Already we have seen salvation created. But there is a "not yet." The Resurrection life, as Paul describes it, is also a life oriented toward the future. We live into that future with hope in God, knowing that it contains his power and promises; but we wait for our redemption, we expect that which has not yet come.

Our collective life moves in this "not yet" of history. As Christians we date all things before and after Christ. He is the center. Everything takes shape around him in whom life and death have been overcome. Yet we know that our history in the Christian era as well as before is filled with the glory of the new way but also with the tragedies of sin, of injustice, of man's inhumanity. We must confess that our present century has been as terrible as any, perhaps filled with more pitiless cruelty than most. We live in the Resurrection faith as men in between the beginning and the end of salvation.

Throughout the New Testament we see the Resurrection as a symbol of the new action of God for which we wait. We live toward it as well as within it. And we say that it means life in God, subject to his judgment and his power, rejoicing in his love forevermore. It is eternal life. This, and perhaps much more, we can say about the last things and the final resurrection. But let us try to say what believing in eternal life means here and now. Eternal life is the entrusting of this present life to God beyond the limits of our strength and sight, confident in the abiding character of the divine love. Let us say it this way:

We reach the limits of our human powers very quickly. We do not always feel this sharply. We can lengthen the span of life, cure diseases, make plans for colonizing the planets. But we do reach our limits very quickly; for there is still the transitoriness of life, there are still the risks and uncertainties of every human project. There is the obvious limit of our understanding of nature and of ourselves, our limited understanding of one another. We are separated men, separated from final wisdom, from fulfillment.

To live in the Resurrection faith is to acknowledge and accept these limits set by the Creator of our being. It is to entrust life to him to do in and with it beyond all that we can ask or think. We do not have to know the future, only that God is in it as Lord and Redeemer. Life in the Resurrection faith is life committed into God's hands. Now both living and dying have become sacraments of our dependence upon him who gives them both and who in Christ has used them both to show us eternal life.

Immigration Policy

(Continued from page 11)

new Americans, or spreading abroad the impression that we are a superior group, which must protect the purity of our blood or the pigment of our skins! Ideas are still the most powerful forces that motivate people, and loyalties are won only in a climate of mutual esteem and respect.

(3) As American Christians we are concerned that our nation act responsibly in the administration of its resources, so that viewing mankind's needs in a total perspective it may effect the greatest blessings possible for its own people together with those in other lands.

As Christian Americans we are concerned that U.S. immigration policy be designed and administered in proper balance within the total national policy, that our nation may assist others and receive much help in return without squandering its heritage so as to impair its ability to help mankind in a variety of ways in the years to come.

The key to this concern is the word "responsible." After all, God does work through history and through nations, even when he uses evil forces to punish men for their blindness or selfishness. Few if any would dispute the fact that a policy of unrestricted immigration into the U.S. at the present time would be totally irresponsible. Not only would it swamp our facilities but also it would impair our ability to provide greater help to mankind in other ways. World overpopulation and economic needs

Continued on next page

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Abstaining	51
Churches Voting	2,827*

*abstentions not included

E AND R SYNODS

Yes	12
No	0

can be relieved only in small measure by migration to the United States. On the other hand, the ordering of our national life so as to develop technical methods whereby we can help others to help themselves, together with the utilization of our resources through well-planned and effectively administered foreign-aid programs, ultimately would probably result in a far greater contribution to the general welfare of the world community, establishing self-support and fostering creativity and self-respect in the countries concerned.

At this point a warning must be given. It is that we are always in danger of using this argument to rationalize restrictive laws, covering up the fact that what we really want is to have our rich land reserved for ourselves and our descendants and therefore to keep other people out as much as possible. In this process we both invite the contempt of others and deprive ourselves of the blessings of immigration. The truth is that we need what immigrants bring us. Many of the refugees who have entered this country in the past decade have achieved an astonishing record in the educational, scientific and cultural fields, a fact not adequately recognized by the general public. For this reason, responsible U.S. immigration policy should admit as many immigrants as our economy can absorb simultaneously with the devising of foreign-aid programs that invest to the utmost in the development and strengthening of political freedom and economic independence for other nations in the world. This is not just a Christian concern; it is plain common sense!

(4) As American Christians who believe that the human situation is intelligible and endurable only in the light of the meaning of the Cross, we are concerned that U.S. immigration policy provide working space for the element of compassion and the loving of neighbor as of self.

As Christian Americans we are concerned that U.S. immigration laws be designed and administered not in cold calculating self-interest alone, which in the long run would have an adverse effect upon a climate of mutual esteem and cordiality among nations, but in a pattern that provides an outlet for humanitarianism and sympathy for suffering members in the family of mankind, and makes provision for meeting their compelling emergency needs.

There is something of a hiatus in the transition between these two statements.

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The Christian concern here expressed speaks of the meaning of the Cross and the love that flows out of it, seeking to serve one's neighbor without asking anything in return. It is a dimension of the divine imperative. It adds to the requirement of justice the quality of selfless love, welcoming the helpless alongside of the productive and encouraging the strong to bear the burdens of the weak. It regards such obedience to the divine purpose revealed in Christ as being in the highest national interest.

The nearest counterpart to this in the secular sense is humanitarianism. Because people are created in God's image they have a certain natural compassion; were it not for this quality, doubtless the human race would have destroyed itself long ago. Compassion and interest in the welfare of others are essential to any bond of international good will. . . .

This is why even though we must have well-ordered immigration laws in our day, they should be sufficiently flexible to permit the exercise of compassion and humanitarian concern. In addition to their passion for equity and justice, the churches have much to contribute in this area. The willingness to reunite families and to welcome the helpless and the hopeless in emergencies even when they fall outside of quotas or might become public charges—this has been one of the bright spots in our nation's immigration record during the last decade and a half. This is the time to examine the possibility of embodying provision for refugees and other compassionate cases in permanent immigration legislation. . . .

A Christian is someone who is concerned about his purpose and fulfillment in life and also about his personal role in the destiny of his nation. If at this time we ask the right questions and express the principles that undergird our concerns, we will be performing a valuable service to our country. Ultimately I would hope that the Congress will be encouraged to reexamine American immigration laws, retaining the much in them that is good and revising those portions that are neither relevant nor constructive.

These laws should (1) assume the United States' proper share of international responsibility for the resettlement of refugees; (2) admit a reasonable number of persons in need of better opportunities to develop the full life intended by their Creator; (3) facilitate the reuniting of families; and (4) facilitate the entry of persons possessing special skills or other capacities needed by the American economy and culture.

I have no doubt that the meeting of these Christian concerns in U.S. immigration issues will greatly further the national interest; it is up to the will of her citizens corporately to find the way.

How to use this issue

A RARE TREAT . . .

. . . for all readers is the revealing glimpse (page 8) into the boyhood of America's most prominent theologian, Reinhold Niebuhr. This biographical article also provides historical sidelights on the Evangelical and Reformed Church.

MISSION COMMITTEES . . .

. . . or benevolence boards will find these articles of importance:
(1) The challenge to all Congregational Christians in the open letter from David H. Sandstrom (page 16).
(2) The report on the current E and R campaign to undergird the seminaries (page 10).
(3) Glimpses of Grinnell College (page 20) and Maunaolu College (page 6)—especially pertinent for CC churches now giving to the Christian Higher Education Fund.

. . . may want to discuss: In the light of needs reported in these articles, what percentage of our total giving should be for local-church expenses? What percentage should be for our ministries beyond our local church? How can our church achieve such a ratio?

WOMEN, ESPECIALLY . . .

. . . will read with great interest Myrna Buschmeyer's second report of her visits with wives of American servicemen in Germany and France. (See page 18.)

CHRISTIAN EDUCATION WORKERS . . .

. . . will discover new avenues for personal growth suggested by Alfred L. Creager's article (page 14). Arrange for a report based on this article at your next Board of Christian Education meeting and discuss its implications. JMB

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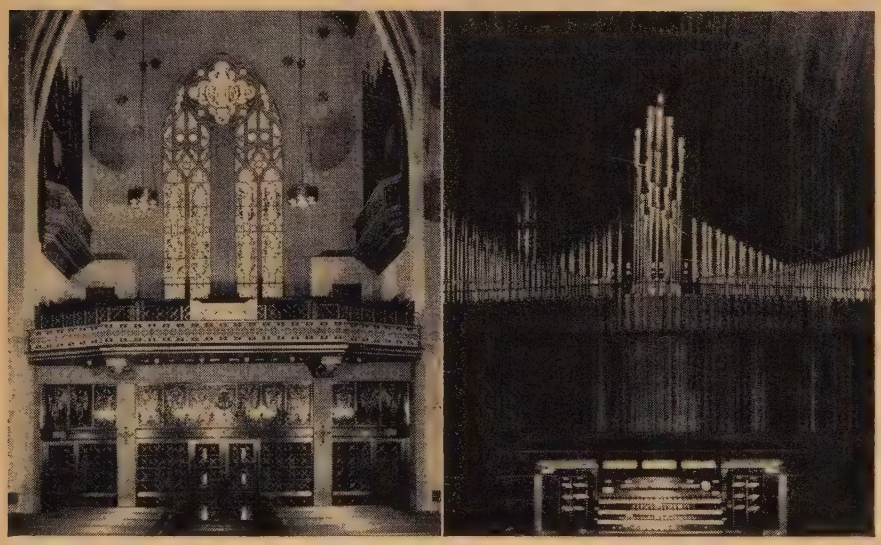

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OBITUARIES

JUDGE CHARLES B. ADAMS, an outstanding CC layman of Waterbury, Vt., died recently. He served as a director of the CC Board of Home Missions from June 1942 to June 1950. During later years he was chairman of the board's budget committee, an office that he filled with distinction. During the entire eight years of his directorship he was a valued member of the Division of Church Extension and Evangelism Committee and of the Church Building Committee. He had many interests but none greater than that of the Church Building Committee, to which he brought the technical knowledge of a lawyer, the wise counsel of a successful man of affairs and the devotion of a committed churchman.

Judge Adams was never parochial. He knew no geographical loyalty. Merit was his master. As a partisan of the Christian cause his concern was not to triumph in debate but to temper a native conservatism with faith in the ever-present God. His integrity was sterling, his sincerity beyond question, his religion a way of life.

The Church Building Committee takes this opportunity to pay tribute to a good man who gave generously of his means and his talents to his church as to his country.

Stanley U. North
General secretary,
CC Division of Church Extension and Evangelism.

Word has just been received by *United Church Herald* of the death of MARY KEZIA BATES, 72, a retired American Board missionary, in Winter Park, Fla., on October 19, 1960.

A second-generation missionary nurse, she served in the Rhodesia Mission from 1914 to 1920 and from 1928 to 1931, including brief service at the McCord Zulu Hospital in Durban, South Africa. She also served nine years in Bulawayo, Southern Rhodesia.

Her parents, the Rev. Francis W. and Laura Herrick Bates, served in the Zulu Mission, South Africa, and were among the pioneers in the Rhodesia Mission, a branch of the South Africa Mission at that time. Eldest of their three daughters, Mary Bates was born at Inanda while her parents were stationed there.

She attended Butler College in Irvington, Ind., and Oberlin College in Ohio, then entered the Nursing School of Bell Memorial Hospital, which was affiliated with the University of Kansas.

After her return to the United States in 1940 Miss Bates engaged in private-duty

nursing in Wisconsin before retiring to Florida, where she then made her home for nineteen years. She is survived by two sisters.

MRS. HARRIET BRUCE COOPER, 95, who served in India from 1889 to 1902 under the auspices of the American Board of Commissioners for Foreign Missions, died April 1 in Nashville, Tenn. She was the widow of George Cooper.

Born in Ahmednagar, India, Mrs. Cooper was the daughter of the Rev. and Mrs. H. J. Bruce, American Board missionaries.

Two years after graduation from Mount Holyoke College she went to India and while there was for several years editor of a mission magazine for children. Following her return to the United States in 1902 she was associated with the Curtis Publishing Company in Philadelphia.

After her retirement she made her home with her sisters, Lillian (Mrs. C. S.) Pendleton and Clara H. Bruce, who was also a missionary in India. In addition to the sisters, Mrs. Cooper is survived by two daughters.

MRS. KATHRYN R. FLICKINGER, wife of Dr. Stephen L. Flickinger, a retired E and R minister of Winchester, Va., died March 27 at the age of 77.

With her husband she served several congregations of the former Reformed Church in the United States, including, for more than thirty years, the Centenary United Church of Christ in Winchester. She is survived by her husband, two daughters and three sons.

THE REV. WERNER L. MARGARD, 55, pastor of Calvary E and R Church, Crestline, Ohio, died February 6. He was educated at Heidelberg College, Tiffin, Ohio; Ohio State University, Columbus; and Central Theological Seminary, Dayton, Ohio. Following his ordination in 1932, Pastor Margard spent his entire ministry as pastor of Calvary Church. His widow and a son and daughter survive.

THE REV. CHARLES B. REBERT, a retired E and R minister of Hanover, Pa., died March 31 at the age of 88. Educated at Franklin and Marshall College and Lancaster Theological Seminary, he was ordained in 1900 and spent his entire ministry in Pennsylvania and Maryland. He retired in 1944. A son and a daughter survive.

MRS. ROSA LIZENBY ROBB, a retired Congregational Christian minister of Royal Center, Ind., died January 23.

Mrs. Robb served churches in Wheaton, Kansas City and Hendon, Kan., and Bladen, Lincoln and Camp Creek, Neb., before undertaking church work in Detroit, Mich. She is survived by a sister.

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Church and Ministerial RECORD

E and R Address Changes

CAMERON, JAMES C., Box 463, Manor, Pa., (mailing address).

HARRITY, GRANT E., Sunbury, to 611 Walnut St., Allentown, Pa., pastor of St. John's.

HOSTO, ROBERT H., Falls City, Neb., to Alma, Kan., pastor of Peace.

HOTTENSTEIN, WILLIAM J., Allentown, to R. D. 1, Mount Wolf, Pa., pastor of Starview.

LEHMANN, TIMOTHY (E), Cambridge, Mass., to 6700 West Outer Drive, Detroit 35, Michigan.

MORITZ, EMANUEL J., 214 N. Bast St., Jackson, Mo., (retiring).

SHERRY, PAUL H. (CC), Reading, Pa., to Hasbrouck Heights, N. J., pastor of Community.

STOCKMEIER, OTTO (E), St. Germain, Wis., to Box 457, Holgate, Ohio.

TESKE, ALBERT E., Linfield, to 8105 Thouron Ave., Philadelphia 19, Pa., pastor of Woodcrest.

WAHL, ALFRED J. A. (E), Dayton, Ky., to Home for the Aged, Upper Sandusky, Ohio.

Code: E—Emeriti, retired or disabled; CC—E and R ministers serving CC churches.

CC Calls

ADAMS, W. DON, graduate student, to assistant, Church of the Crossroads, Honolulu, Hawaii.

AKERMAN, ELDON, to student minister, Oran, Sidney, Ohio.

AMUNDSEN, JOHN A., Methodist, to Isabel, South Dakota.

BOWERS, D. A., Bethlehem, Disputanta, to First, Portsmouth, Va.

CARTER, ROBERT E., American Board of Commissioners for Foreign Missions, to Princeton, Mass.

CRAIG, LESLIE R., Bethany, South Attleboro, Mass., to Presumpscot Union Parish, Me., July.

DAMRON, ROY B., interim, Community, Waipahu, to interim, United, Waialua, Oahu, Hawaii, April to September.

DAVIS, JAMES, to Snowhill, Springfield, Ohio, July 1.

DAVIS, JAMES H., to associate, Chula Vista, California.

DEWEY, ROBERT D., assistant, Garden City, N. Y., to First, Grinnell, Iowa, June 10.

DODDS, RICHARD, to Red Lodge, Mont., August 1.

FLUECKE, PAUL, to Freeborn, Minn., July.

FORSYTH, J. FORD, First, Phoenix, Ariz., to First Plymouth, Lincoln, Neb.

GLESSNER, RICHARD H., to Southboro Federated, Southville, Mass.

HANSON, BRUCE, to assistant, First, Washington, D. C., July 1.

HELSLEY, CHARLES W., to interim, First, Bakersfield, Calif.

HOLLAND, DARRELL W., Riverside, Lawrence, to First, Hadley, and Second, North Hadley, Mass.

HOYSRADT, EDWIN S., student, to Island Falls, Me.

JACKSON, ROBERT P., to Yavapai Cooperative Parish staff in Arizona serving the Humboldt and Mayer communities. He will also assist at Crown King.

JOHNSON, BOYD M., Presbyterian, to First, Woodbridge, N. J.

KERR, CLIFTON W., E and R student, to The Chapel, Columbia, Mo., July 1.

KING, A. CLAIR, Franklin and Naponee, to Crawford, Neb.

LAIB, MILTON O., Northeast Community, Lincoln, Neb., to Normandy Park, Wash.

LAKE, NEAL E., Bradford, Vt., to United, Chester, Conn.

LAUE, DONALD, to Walworth, Wis., July 1.

LOHR, MORRIS, to student minister, Fellowship, Ripley, Ohio.

MURRAY, PHILIP G., First, Riverside, to Eden, Hayward, Calif.

NEPTUNE, GARY J., to Franklin and Naponee, Neb., August 1.

OLSON, JOHN W., Hartford Theological Seminary, to Haddam and Haddam Neck, Conn., October 1.

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RICE, G. JULIUS, Bayside, Va., acceptance of call to North Miami, Fla., withdrawn.

ROBERTS, JAMES, to German, Manitou, Lawton, Okla.

SEELY, RAY, Barberton, Columbia, to United, Radnor, Ohio.

SHERRY, PAUL H., E and R, St. Matthew's United, Kenhorst, Reading, Pa., to Community, Hasbrouck Heights, N. J.

SMITH, ROLLAND C., Friend, Westville, Beloit, to Cairo, Ohio.

THOMAS, WILLIAM, to assistant and director of religious education and youth activities, First, San Diego, Calif.

THOMPSON, JOHN B., to South Community, Berkeley, Calif.

TRAUTMANN, CHARLES, to Berlin Heights, Ohio, July 1.

TSUTSUI, HIDEMI, Kalihi Union, Honolulu, to United, Waialua, Oahu, Hawaii, September 1.

TURLEY, FREDERICK E., student, to Lubec, Maine.

WASSON, DOUGLAS, Methodist, to Rock Springs, Wyo.

WILSON, GENE F., Ridgewood Heights, Dayton, to First, North Ridgeville, Ohio.

WINGER, JOHN W., Community, Pinckney, Mich., to Eldora, Iowa.

WOERNER, AUGUST J., minister of Christian education, First, Melrose, Mass., to minister of education, Second, Greenwich, Connecticut.

ZWEIZIG, CHARLES R. JR., to assistant, Westmoreland, Washington, D. C., June 15.

CC Resignations

ASKEW, CHARLES E., Ripon, Wis., September 1.

BRINK, PHILLIP A., from Koolau Hui'ia, Anahola, Kauai, to give full time to Waioli, Hui'ia, Hanalei, Hawaii.

CARTER, RICHARD P., First, Lake Worth, Fla.

CLYMER, JOSEPH, West Andover, Ohio.

COUNTS, LOUIS J., Bryn Hyfryd, Ohio, to retire.

DALE, RICHARD I., Baptist, United, South Strafford, Vt.

FREEMAN, DONALD D., Community, East Oberlin, Ohio, for graduate study.

GOODSON, ALBERT J., First, Grand Island, Neb., to retire.

LONGACRE, RICHARD A. JR., student, Cherryfield, Me.

MENCHHOFER, J. DAVID, Pilgrim, Carthage, and Glenview, Fedora, S. D.

PECK, JOHN H., Sherrill, Durango, Iowa, to study.

SARRIO, ANTHONY H., Duquesne Heights, Pittsburgh, Pa.

SHAW, EUNICE B., Beneficent, Providence, R. I., to enter business.

SINCLAIR, N. DUNCAN, Ripley, Greenwich, Ohio.

TULL, ROBERT W., assistant, Community, Wayzata, Minn. Mr. and Mrs. Tull's plans to serve in South Africa under the auspices of the A.B.C.F.M. have been canceled.

WILLIAMS, MRS. JEAN, director of Christian

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CC Installations, Dedications, Recognitions, Ground Breaking, Ordination and Anniversary

AVERY, GORDON C., installation, Darlington, R. I., March 12.

COLORADO SPRINGS, Colorado, Broadmoor Community, dedication of sanctuary, April 9.

COLSON, Z. WILLIAM JR., installation, Forest Glen, Chicago, Ill., January 22.

CORAL GABLES, Fla., dedication of Moyer Memorial Chapel on the 36th anniversary of the dedication of the church, March 26.

DOWNEY, WILLIAM BERTRAND, installation, Longville and Remer, Minn., February 12.

GABRIELSON, MILTON C., honored for twenty-five years of service to Bay Shore Church, Long Beach, Calif.

GENEVA, Neb., dedication of new Christian education building, February 12.

LIHUE, Kauai, Hawaii, Christian, dedication of religious education building, April 16.

MONTGOMERY, Mass., Community, recognition as a member of the Hampden Association of Congregational Christian Churches, April 16.

LEAVITT, RICHARD W., installation, Candia, N. H., April 9.

PARKER, W. JOHN, recognition on 25th anniversary of his ordination and 10th anniversary of his ministry at Highland, California.

SUN CITY, Ariz., United, ground breaking for first unit.

TUTTLE, HAROLD S., honored on 50th anniversary of his acceptance as a member of the Los Angeles Association, March 12. In 1911 he was recognized by the association as the first full-time director of Christian education of First Church.

VERNON, CHAPLAIN SAMUEL J., Santa Rosa, Calif., recognition of 42d anniversary as an ordained minister.

WARFIELD, IRMA F. (MRS. THOMAS P.), ordination, First, Rensselaer, N. Y., April 16.

WILTON, Conn., 235th anniversary.

E and R Installations

CAMERON, JAMES C., First, Manor, Pa., April 9.

DOHRMANN, LEONARD B., Faith, Sacramento, Calif., April 2.

DOUGLAS, PAUL C., East Market St., Akron, Ohio, April 9.

GRUNWALD, HILMER W., St. John's, Bucyrus, Ohio, April 9.

HERBERT, T. RICHARD, Faith and Grace churches, Mahanoy City, Pa., April 9.

SARRIO, ANTHONY H., First, Pitcairn, Pa., April 16.

TESKE, ALBERT E., Woodcrest, Philadelphia, Pa., April 16.

WETZ, WAYNE W., St. John's, Syracuse, Neb., April 9.

YOUNG, CARLTON L., Bethany, Buffalo, N. Y., April 9.

E and R Ordination

REIMHERR, LLOYD L. SR., Jackson Avenue, New Orleans, La., March 26.

Erased from E and R Roll

OESTERLE, MAYNARD G., Barrington, Ill., by North Illinois Synod, September 23.

E and R Congregation Dissolved

ST. PAUL-SALEM, R. R. 1, LeSueur, Minn., by Northern Synod, May 20, 1960.

Received into E and R Membership

EVANS, FRANKLIN S., Olympic Village, Calif., by California Synod, March 6, from the Congregational Christian churches.

E and R Deaths

REBERT, CHARLES B., Hanover, Pa., March 31, in retirement.

SHELLEY, HERMAN S., Lancaster, Pa., February 21, in retirement.

Newly Vacant E and R Pulpits

Kansas City Synod—St. John's, Billingsville, Mo.

Pittsburgh Synod—Salina, Salina, Pa.; St. Paul's, North Side, Pittsburgh, Pa.

Southern Synod—Zion, Lenoir, N. C.

South Illinois Synod—Friedens, Caseyville; Jerseyville-Fieldon Charge; St. John's, Maeystown, Ill.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Departure for the Field

During March:

From New York: The Rev. and Mrs. John T. Parsons of the South Africa Mission, returning from furlough with their infant son, Lawrence. Located in Johannesburg, Mr. and Mrs. Parsons are primarily concerned with church leadership training, counseling and religious education.

CC Births

January 7, 1961. To Dr. and Mrs. Robert A. McGowan of the Angola Mission, a daughter, Christine Odell, at the Sara Hurd Scott Memorial Hospital in Dondi, Portuguese West Africa.

March 25, 1961. To the Rev. and Mrs. William P. Tolley of the Angola Mission, a daughter, Lisa Joanne, at the Sara Hurd Scott Memorial Hospital in Dondi, Portuguese West Africa.

March 31, 1961. To Mr. and Mrs. F. Keith Schwyhart of the Rhodesia Mission, a son, Phillip, at Mount Silinda, Southern Rhodesia.

CC Resolutions

According to the provisions of the Constitution and By-Laws of the General Council of the Congregational Christian churches, I am requesting "persons who have resolutions or subjects for resolutions to present" to the coming meeting of the General Council in Philadelphia, June 29 - July 3, 1961, to send them to the chairman of the Committee on Resolutions—the Rev. Charles L. Copenhaver, 1515 Garfield St., South Pasadena, Calif.

Ray E. Phillips
Moderator,
The CC General Council.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address; minimum, 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

For Rent by week ($75.00) Aug. 13-Sept. 2, modern summer cottage on beautiful Lake Winnisquam, N. H. Three bedrooms, all conveniences. Write the Rev. E. C. Dahl, 30 Elbridge Rd., New Britain, Conn.

90 "SING TO THE LORD" Hymnals for sale. Good condition. Reasonably priced. Write Redeemer's E&R Church, Littlestown, Pa.

SUMMER RENTAL: on scenic hillside near Sebago Lake, Me., Cape Cod house, conveniences, $30 weekly June-July 15. Rev. G. H. Booth, 12 Center St., Exeter, N.H.

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Carl H. Holdridge, Treas.
14 Beacon St., Boston 8, Mass.

Board of International Missions
Laverne Dauderman, Treas.
1505 Race St., Philadelphia 2, Pa.

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Write: Department of Voluntary Service
United Church of Christ
Pottstown, R.D. 2, Pa.

FOR STUDENTS AND LEADERS

National Council, United Campus Christian Fellowship

Monmouth College, Monmouth, Ill., August 26-31

Write: United Student Fellowship
1720 Chouteau Ave.
St. Louis 3, Mo.

FOR LAYMEN AND WOMEN

Lay Schools of Theology

Eden Seminary, Webster Groves 19, Mo., June 18-24

Lancaster Seminary, Lancaster, Pa., June 11-17

Write to the seminary.

LaForet Conference

Near Colorado Springs, Colo., August 20-26

Write: William E. Peterson
10 W. Lockwood St.,
St. Louis 19, Mo.

CC—E and R Women's Conference-Retreat

Doane College, Crete, Neb., June 10-13

Write: Mrs. H. Peters, Yutan, Neb.

Women's Guild Conferences

Elmhurst, Ill., June 27-30
Frederick, Md., July 11-14
Tiffin, Ohio, July 18-21
Allentown, Pa., July 25-28
Plymouth, Wis., July 25-28

Write: Women's Guild, 2969 W. 25th St., Cleveland 13, Ohio

Christian Social Action Institutes

Black Mountain, N.C., June 19-23
Mill Valley, Calif., June 19-23
Sheboygan, Wis., July 10-14
Framingham, Mass., July 24-28

Write: Council for Christian Social Action
289 Park Ave. S., New York 10, N. Y. (CC)
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Write to your conference minister or synod president about other opportunities in your area.

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